THE PATH-WAY TO HONOR.

Declaring the honorable estate of those that feare the Lord.

And the vile and damnable estate of those that are contemners of the Word.

Preached at Paules Crosse, IVNE 21. ANNO DOMINI 1612.

By GEORGE WEBBE Master of *Arts, and Preacher of Gods word* at Steeple Ashton in *Wiltshire.*

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To the right honorable Sir IAMES PEMBERTON *Knight, Lord Maior of the renowned Citie of* LONDON, *and to* the right Worſhipfull the *Aldermen* and *Sheriffs* his Brethren; All *graces internall and externall,* temporall and eternall be multiplied.

* *
*

THis *ſhort Sermon (my very good Lord, and Worſhipfull Senators) was eſpecially at the firſt prepared for your honourable fra-*

ternitie, the especiall Auditors of that renowned Auditorie. But seeing that your extraordinarie businesse at the Court kept you from your ordinarie audience that day at the Crosse, whereas it could not speake vnto you out of the Pulpit, it is desirous to salute you out of the Presse. Not as if it had any worthinesse in it either to pearch vp into the Pulpit, or to come vnder the Presse: for like vnto the vnpolished picture censured by Apelles, the Treatise it selfe will bewray it's weaknesse. But being commaunded for the one and requested for the other, it is so much the more bold to presume vpon the latter, because it had so fauorable not only acceptance, but encouragement in the former. The subiect of it (as the Title doth declare it) is a Treatise of Honour. And therefore to whom more fitly might

Apelles

might it be consecrated than to your Honorable Companie, who are, and long may you so be, the sonnes of Honour? Besides, the Crosse vnder which it was preached doth acknowledge you for especial patrons, whose religious care, magnificent prouision, and honourable implotments of those Donatines bequeathed by the honourable and worthie benefactors vnto that place, for the encouragement of those who from all quarters of the Land are sent to supply that place, doe require, vnlesse we would bee vnthankfull, a grateful remembrance and acknowledgment of your continuall kindnesse. It is commonly seene (according to our Sauiours prediction) that in this barren age of the world, the loue and charitie of men doth decrease and wax cold, yours is increased and augumented more and more

The right reuerend Father *Iohn Elmer* late Bishop of London.
The right Honourable Ladie *Elizabeth* late Countesse of Shrewsburie.
M. *Thomas Russell.*
M. *Robert Johnson.*
M. *Georg Bishop*, and *Mary* his Wife.
Georg Paxton.

euery yeare, nay almost each tearme adding somewhat vnto your Preachers stipend, and the number of benefactors encreasing with the number of the yeares. The Shunamites
2. Kin. 4 10. prouision you farre exceed for the diet, quiet, and expenses of the men of God, who are daily sent vnto you; the choise of the place and hoast for the Preachers is excellent, the reward commendable, the encouragement admirable. In regard whereof that you may know our general thankfulnes that are partakers of so great kindnesse I the most vnworthy of all that euer supplied that place, yet not the least obliged by vndeserued fauours, am bold to exhibit to your Lordship and the Bench (to whom I wish all happines) this little present, the testimonie of my thankfulnesse. Plinie writeth that the people of his time did offer

to

to their Gods milke, that had no frankincense, and they salt, that had no milke, and were well accepted: I who cannot bring so worthie a present vnto you as I would, bring such as I haue, a handfull of water like vnto Sinetas, *or as the widowes mite. If it find acceptance I haue all that I desire, and more then I can well expect. And thus humbly crauing pardon for my presumptuous boldnesse, commending this small Treatise vnto your fauourable acceptance, & to the worlds censure vnder your countenance, I cõmend you with my heartiest prayers vnto the eternall God. Beseeching him, so to direct you with his holy spirit that you may honour him in all your actions: And so to grace you with all externall and internall blessings, that you being honoured by him here, may bee in continuall honour*

in

in the sight of men, and may attaine vnto euerlasting glory hereafter in his presence, and in the sight of the Angels.

(***)

Your Lordships and Worships humbly deuoted in the Lord Iesus.

GEORGE WEBBE.

Elizabeth Rochester
her Booke

THE PATH-WAY TO HONOVR.

1. SAMVEL, Chap. 2. v. 30. the latter part of the verse.

Them that honour me I will honour, and they that despise me shall be despised.

MY Text (Right Honorable, right Worshipful, right deare and welbeloued Christians) is like vnto *Danids* Bipartite Dittie in the hundred and first Psalme, A Treatise

Preface.

of *Mercie* and *Iudgement*; of *Mercie* to the Sonnes of *Mercie*, of *Iudgement*, to *Despisers* and prophane wretches, who *waiting* (as *Ionah* speaketh) *vpon lying vanities, wilfully and obstinately forsake their owne Mercie.* A message indeed vpon a speciall occasion, especially directed to the sonnes of *Eli* of the tribe of *Leui*, at what time as they presuming vpon the fauours of the *Lord*, and seeking their owne honour, did too much fauour themselues in their sinnes, and dishonour him who gaue them honour: But no lesse concerning euery Tribe, euen euery sort and ranke of people, as well the Tribe of *Iudah*, Kings and Princes, which sway the Scepters, and the Tribe of *Reuben* Nobles and Potentates, who excell in honours, and the Tribe of *Dan* Iudges and Magistrates, and the Tribe of *Ioseph* Students and Schollers, and the Tribe

Ionah 4.8.

1. *Sam.* 2. *v.* 27. 28. 29. 30. An allusion to the nature of the 12. Tribes in *Iacobs* blessing. *Gen.* 47. *Vers.* 9. *Iudah* the Scepter. *Vers.* 3. *Reuben* the first borne, excellencie of dignitie. *Vers.* 16. *Dan* shall iudge the People. *Vers.* 22. *Ioseph* a fruitfull [illegible] by the [illegible]

Tribe of *Nepthali* Aduocates and Lawiers, and the Tribe of *Gad* men of warre and Martialists, and the Tribe of *Zabulon* Sea-faring-men and Mariners, and the Tribe of *Beniamin* Trafiquers and Merchants, and the Tribe of *Asher* Citizens and Courtiers, and the Tribe of *Isacher* Countrimen and Commons, concerning euery Tribe (I say) as well as *Leuies* Tribe, directed to euery child of *Adam*, as well as to the sinnefull sonnes of *Eli*.

For the sentence is indefinite, not excluding any, but including all: *Honorantes* [*them*] *quoscunq;, qualescunq;, vbicunq;*: Whosoeuer, whatsoeuer, or wheresoeuer they bee [them that *honour*] that performe the homage and fealtie due vnto me, as all should doe, for all hold not only their Lands, but also their Liues in *Capite* of mee, [*them that honour me.*] Not seeking their owne glorie, nor ho-

Vers.21. Nepthali an Hinde giuing good wordes.
Vers.19. Gad an Hoast of men.
Vers.13. Zabulon dwell in ships.
Vers.17. Beniamin diuiding spoiles.
Vers.20. Asher yeelding pleasures for a King.
Vers.. Isachar a strong Asse, bowing his shoulders to beare.

nour one of another, but glorying in mee, and seeking my glorie: What of them? *Honorabo*, *I will honour*, I, the great *Iehouah*, the King of Heauen and Earth, I, who alone haue power to pull downe, and to raise vp, to aduance, and to deiect, to *honour*, and to disgrace, I the God of *honour* [*will honour*,] Gratious shall they bee in mine eies, dreaded of their enemies, honoured of all that are round about them [*I will honour them*,] Here with grace and maiestie; Hereafter with blisse and glorie; Here in the sight of men; Hereafter in the presence of the Angels.

But on the contrarie side; *Contemnentes* [*They*] whosoeuer they be, whether Kings, or Kesars, rich or poore, yong or old [*which despise.*] *Which stand in the way of sinners, and sit in the seate of the skornefull, which hearken not vnto my wordes, but set light by my commande-*

Psal. 1. 1.

mandements. [*That deſpiſe mee*] either in my perſon, in my word, or in my workes: *Contemnam, I will deſpiſe,* I, The Lord of Hoaſts and God of power, I, that dwell in Heauen, and haue the keies of Hell and Death, I, euen I, will [*deſpiſe them*] *I will haue them in deriſion, I will make them vile, and lay their honour in the duſt* [*I will deſpiſe them*] here by diſgracing them, and making them a skorne to Men and Angels; hereafter, by powring out my iudgements vpon them, and giuing them vp as a prey to Fiends and Deuills. *Them that honor me I will honor, and they that deſpiſe mee ſhall bee deſpiſed.* Pſal.2.4.

An excellent Παρωνυμασία, or *Agnomination*, as *Rhetoricians* terme it, wherein is engraued that *Lex Talionis*, ratified in the high Court of Parliament in Heauen, Gods Law of *Paritie*: Here is *honour* for *honour*; Here is *contempt* The generall Argument or Summe of the wordes.

for *contempt*; *Honour* to them which doe *honour*; *Contempt* to them which are *contemners*. Doe we loue *honour*? Here wee know where to seeke it. Doe wee hate *Contempt*? Here we may see how to shunne it. Doe we seeke *Honour*? Here we may learne where to finde it. Doe wee feare *Contempt*? Here wee may take notice how to auoide it. Haue we found *Honour*? Here wee may discerne how to keepe it. Haue wee cast of *Contempt*? Here we may learne for euer to repell it. *Omnes mortales honorem exoptant, ignominiam metuunt*; It is an affection engrafted in euery one of vs by nature (saith the Heathen Orator) to feare *Ignominie* and to desire *Honour*. Therefore this Scripture is a subiect fit for all, especially for this so Honourable audience, vnto whome what matter more seasonable could I propose? what message more welcome could I bring?

Cicero Tusc. 1.

bring? than to ſhew *the path-way vnto honour*, chalked out by God himſelfe, who is the Author of *Honour*, and by his owne mouth proclaimed to all thoſe which either are in *Honour*, or hope for *Honour*. *Them that honour me I will honour, and they that deſpiſe me ſhall be deſpiſed.*

Expect no curious diuiſion of the words; The words themſelues doe diuide themſelues: For behold here a promiſe, and a threatning; *The promiſe* in theſe words: *Them that honor me I will honor*; *The Treatning* in the next words, *They that deſpiſe mee ſhall bee deſpiſed.* The Diuiſion or Analyſis of the wordes.

In the Promiſe wee may obſerue two circumſtances: firſt, the Parties to whome the promiſe is made, *Honorantibus*, to them that *Honour*. Secondly, *The promiſe* it ſelfe which is made a promiſe of *Honour*: *Them that honour me I will honour.* The Subdiuiſion.

In the threatning we may likewise obserue two thinges: first, the Parties threatned, *Contemnentes*, them that doe *Despise*. Secondly, the matter it selfe which is threatned *Contemptus*, *They which despise me shall be despised.*

The Synopsis of the especiall points to be handled.

Out of the first generall part of my Text, I am to propose vnto you two principall points of doctrine: The first is this: *The only Path-way vnto honour is to serue and feare the Lord.* And herein I am to speake of: first, the necessitie of this dutie enioyned to All, *Them whosoeuer.* Secondly, of the qualitie of this dutie, wherein this dutie doth consist, and what this *Honour* is. Thirdly, of the obiect of this dutie, to whom it doth belong, namely to the *Lord*; *Them that honour mee.* The second doctrine out of the first part to bee collected is, that *There is no labour lost in the seruice of the Lord,*

but

but they that ſerue him ſincerely ſhal find him a gratious maſter and plentifull rewarder. Here I ſhall ſpeake firſt of the reward it ſelfe; *A reward of Honour.* Secondly, of the Authour of this reward; it commeth from God, *I will Honour.* Thirdly, of the time when this reward ſhall bee giuen, *I will Honour,* that is, both heere and hereafter.

Out of the ſecond generall part likewiſe I am to propoſe vnto you two principall Theſes. The firſt is this; *Obſtinate ſinners are heauens deſpiſers.* Herein firſt I am to ſpeake of the ſin, and who cõmit it; *They* that deſpiſe: ſecondly, the meanes & wayes by which it is committed, when and how men doe deſpiſe: thirdly, the heinouſneſſe of the ſinne committed in regard of the partie againſt whom it is committed, *They deſpiſe mee* (ſaith the Lord.) The ſecond *Theſis* is this; *Vnrepentant*

ſinners

ſinners are the vileſt and baſeſt creatures, lyable to Gods wrath, a prey for diuels and a skorne to men and Angels. Herein, firſt I am to intreat of their doom, they ſhall be deſpiſed, or as our new tranſlation, expreſſing the nature of the Originall, readeth it; *They ſhall lightly be eſteemed.* Secondly, How this doome vpon them is accompliſhed, and what it is to be deſpiſed. Thirdly, when and where this their iudgement ſhall be effected. They ſhalbe deſpiſed, both heere and hereafter; heere in the ſight of men, heerafter in the preſence and companie of the Diuels of Hell.

Theſe are the generall heads and particular branches of this ſhort text of Scripture, vpon which I am now to imploy my ſpeech; of all which, whiles I ſpeake by the aſſiſtance of Gods holy Spirit, before this honorable and great Congregation, let mee entreat

entreat you all (Honorable, Worthipfull, and beloued Chriſtians) to honour God with your reuerent, zealous, and religious attention, that God may honour you with a preſent bleſſing, and glorie euerlaſting. Let neither the weakneſſe of the ſpeaker, nor the rudeneſſe of the method, nor the plainneſſe of the matter, induce you to *deſpiſe* the meſſage, leaſt God for the contempt of his word *deſpiſe* you. And ſo I commit the particular handling of the ſeuerall poiats as they lye in order.

Them that honour mee.

HOW earneſtly by the inſtinct of Nature all the ſons of *Adam* are addicted to affect Honour; with many words I need not amplifie, ſeeing continual experience doth ſo plainly and plentifully verifie it. *Auguſtine* that learned

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Part. 1. Circ. 1.

All deſire Honour.

learned and iudicious father, in his 13. *de Trinitate*, ſheweth the reaſon of this ſo naturall deſire of Honour; *Cum homo ſit ad imaginem Dei, atque Deus laudes ſuas velit celebrari: huius imaginis ergo cupit homo honorari:* Seing man (ſaith hee) is created after Gods owne image, and it is the will of God that his workes ſhould bee magnified, man, this eſpeciall worke of God, created after the image of God, doth by the vertue of his creation, and to the honour of this image, deſire to be honored. So that deſire of *Honour* is not ſimply vnlawfull, becauſe Naturall. But the naturall deſire of it is commendable becauſe profitable; *A good man* (ſaith *Salomon*) *is to be choſen aboue great riches, and louing fauour aboue ſilver and gold.* And the Heathen Poet ſetteth forth the good vſe therof. *Excitat auditor ſtudium, laudataque virtus creſcit, & immenſum gloria*

The reaſon why.

The lawfulnes and limits of this deſire.

Prou.22.1.

Ouid. de Pont. 4. eleg. 2.

gloria calcar habet. It is a notable meanes to curbe vs from ſinnes commiſsion, becauſe that impaireth our good name and reputation, and an excellent ſpurre to ſtirre vs vp to all good and vertuous actions, becauſe they haue not onely Gods approbation, but alſo mans commendations. And indeed, howſoeuer in our endeauours Gods glorie ſhould bee the chiefeſt mark that we ſhould aime at, and not our Honour, yea ſubordinately, and in an inferiour place, it is ſomewhat to be reſpected, and by no meanes to be neglected. Otherwiſe to what end were that exhortation of the Apoſtle *Paul. Phil.* 4.8. *If there bee any thing of good reſort, if there be any vertue, if any praiſe, thinke vpon theſe things.*

Philip. 4.8.

But howſoeuer all affect *Honour*; yea, all affect not the right *Honour*; neither doe all ſeeke it by the right path which leadeth vnto

The contrarie way & courſe commonly taken for the ſearch of Honour.

vnto *Honour*. Some faile in the end of their seeking of *Honours*, some in the meanes, some in the measure of their desires, some seeke it ambitiously, some preposterously, most carnally, some seeke it at the worlds hand, like the ambitious Iewes of whom our Sauiour complaineth. *Ioh.* 5. 44. *How can yee beleeue which receiue Honour one of another, and seeke not the Honour that commeth of God alone?* Some seeke it at the hands of men like hypocritical Phatisees, of whom it is said. *Ioh.* 12. 43. *They loued the praise of men more than the praise of God.* Some seeke it at the hands of Satan, like *Baalam Numb.* 22. who with al his hart was willing to follow the diuels beck, that he might be promoted vnto honour. Some seeke it by their vanities, as did *Absalom*. Some by their impieties, as did the towet of *Babels* builders: but as there is but one kinde

Ioh. 5. 44.

Ioh. 12. 43.

Num. 22. 17. 21.

2. *Sam.* 18. 18.

Gen. 11. 3.

kinde of true *Honour*, the *Honour* that commeth from God, so indeede there is but one way or path to true *Honour*, and that is to *Honour* God, which is the first point of Doctrine in the first part of my text to be obserued.

The right way to seeke Honour.

This *Path-way* vnto *Honour* is chalked foorth vnto vs by *Moses*, by the *Prophets*, by the *Apostles*, yea by our *Sauiour Christ* himselfe in the holy Scriptures. By *Moses*, *Set the Lord this day to bee thy God, walke in his waies, and keepe his ordinances, and his commaundements, and hearken vnto his voice, and then the Lord will set vp thee to bee a pretious people vnto him, hee will make thee high aboue all Nations, in praise, in name and Honour.* Deut. 26. 17. 18. 19. By the Prophets. So *Dauid*; *Promotion commeth neither from the East, nor from the West, nor from the South, but God is the Iudge, hee putteth downe one and setteth vp another*

Doctrine 1. The feare of the Lord is the path-way to Honour.

Proued by Scripture.

Deut. 26. 17. 18. 19.

Psal. 75. 6. 7.

Isaiah 7.9. Micah 6.8. Iam.1.17. 1.Ioh.2.17. 1.Pet.5.6. Rom.2.7. Iohn 14.6.

nother. Psal.75.6.7. So *Isaiah*, *Except yee beleeue you shall not bee established.* Isai. 7.9. So *Michaiah*, *He hath shewed thee, O man, what is good, and what the Lord requireth of thee; surely, to doe iustice, to loue mercie, to humble thy selfe, and to walke with thy God*; Mich. 6.8. By the Apostles. So *Iames*; *Euery good giuing and euery perfect gift is from aboue.* Iam. 1.17. So *Iohn*; *Hee that fulfilleth the will of God shall endure for euer.* 1. Ioh. 2.17. So *Peter*; *Humble your selues vnder the mightie hand of God, and hee will exalt you in due time.* 1. Pet. 5. 6. So *Paul*; *By continuance in well doing seeke glorie, and honour, and immortalitie.* Rom. 2. 7. yea by our *Sauiour Christ* himselfe, who is Truth it selfe, and teaching his Disciples the way to Honour, speaketh thus of himselfe. Ioh.14.6. *I am the way, the truth, and the life.* The way to *Honor* becauſe none can find it, but by

him, the truth of honour, becauſe all honour is falſe without him, the life of honour, becauſe all *Honour* is dead which hath not life but from him.

But what neede I diue ſo farre into the Sanctuarie for many proofes of ſo plaine a matter, ſeeing heathen men proclaime as much, who were onely led by the light of Nature; *Honour is the effect of goodneſſe*, ſaith the prince of the Philoſophers. *Honour* followeth *Vertue*, as the ſhadow doth the bodie, ſaith the flower of Roman Orators. Μονοι θεοφιλοι τιμιωτατοι, only they that loue God are praiſeworthy, ſaith not an obſcure Author amõgſt the Poets. Which thing the AEgyptians intimated verie excellently in their Hyeroglyphicks, when they painted *Honour* betweene humilitie and labour. And the Romans no leſſe ænigmatically repreſẽted in their ædifices, who obſerued this order

Confirmed by humane writers.

Ariſt. eth. 4.

Cicer. Tuſc. quæſt. lib. 1. Senec. epiſt. 9.

Cicer. de nat. deorum. Plutarch. in problemat.

in the ſtructure of their Temple, that firſt a man muſt paſſe by the Temple of humilitie, and then by the Temple of vertue, before hee could come neere vnto the Temple of *Honour*.

Demonſtrated by reaſon.

I

From the Author of true honour.

And indeed, if we conſider this with the eye of reaſon onely, we may perceiue it plainely, vnleſſe wee would be vnreaſonable. For firſt, whither ſhould wee goe for *Honour*? Where ſhould we ſeeke it? At whoſe hands ſhould wee expect it? The worlde cannot yeeld it, our ſelues cannot beſtow it. If wee ſeeke it of our ſelues, and by our owne ambitious courſes, *Our Honour* (ſaith the wiſe man) *is not honour*. And (as our *Sauiour* ſpeaketh) *Our honour is nothing worth*. Ioh. 8. 54. It is God alone who is true Honours Authour; *He* (as *Hannah* ſpeaketh) *bringeth low and exalteth, he raiſeth vp the poore out of the duſt, and liſteth vp the beggar from the dung-*

Prou. 25. 27.

Ioh. 8. 54.

1. Sam. 2. 7. 8.

dunghill, to ſet them amongſt Princes, and to make them to inherit the ſeat of glorie. 1.Sam.2.7.8. *His is greatneſſe, and power, glorie and victorie, and praiſe; his is the kingdome; and riches, & Honour come of him,* as *Dauid* acknowledgeth 1.Chron.29.11.12. Yea, euen *Cyrus* (though an Heathen man) confeſſeth that the Lord God of Heauen gaue him all his Kingdomes and his honours. *Ezra* 1. 2. And contrariwiſe, *Balaack,* (though a wicked Prince) proteſteth, that he was ſurely purpoſed to haue promoted *Balaam* vnto *Honour,* but that he could not do it, becauſe the Lord had put him backe and kept him from it. And therefore ſeeing it is the Lord alone, which both helpeth and hindereth, exalteth and abaſeth, of him alone wee ſhould ſeeke for honour, from him we ſhould expect it, and not from the world, or worldly men, which though

1.Chr.29.11.12

Ezr.1.1.

Numb.24.11.

3 From the vanitie and vnprofitablenesse of worldly Honour. *Seneca.*

they would, yet cannot beſtow it.

Againe, ſuppoſe that by our carnall induſtrie or worldly pollicie wee get a ſmacke of Honour and reputation amongſt the ſons of men, yet what is this in reſpect of Honour or true glorie? *Fama ventus eſt, fumus eſt, vmbra eſt, nihil eſt*; What is this falſe fame and glorie of the world, but a ſmoke or vapour which is toſſed to and fro with the breath of a mortall mouth? What is it but a cloud or ſhadowe, which whiles a man thinketh to catch, and holde faſt, it vaniſheth away and commeth to nothing? And what is it which worldly men doting vpon this worldly Honour, doe embrace, but *Ixion*-like, in ſteed of their goddeſſe catch a cloud, on which they beget the monſtrous *Centaures* of many miſhapen and vgly ſinnes? Surely, the hope of the hils is but vaine, and the multitude of the mountaines, but in the

Ouid.

Ierem. 31.3.

in the Lord our God is the health of Israel *Ier.*13.3. And therfore in the pursuit of honor we may conclude with *Dauid* Psal. 118.9. *It is better to trust in the Lord, than to haue confidence in man. It is better to trust in the Lord than to haue confidence in Princes.* *Psal.*118.9.

3 From the equitie of this way to Honour.

Lastly, sith there is no power but of God, and the powers that are, be ordained of God, so there is no honour but of God; all the true honour that is, is giuen of God. What hope can wee haue of hauing any honour from him? with what face can wee expect Honour? With what equitie can wee seeke honour from him; if wee be not carefull according to our place and power to honour him? *A sonne honoureth his father, and a seruant his master; If I then be a father where is mine honour? If I bee a master where is my feare?* saith the Lord by his Prophet *Malac.*1.6. The sonne *Rom.*13.14. *Malach.*1.6.

that hopeth for honour from his father, must honour his father. The seruant that looketh for a reward from his master must serue and feare his master: so must wee honour God, if wee looke for either a childs portion, or a seruants reward from him: otherwise as *Iepthah* spake vnto the *Gileadites* in the 11. of the booke of *Iudges*; *Did you not hate mee and expell me out of my fathers house? how then come yee now to me for succour?* So God will reply vnto them who neglecting his seruice, yet hope for helpe and honour from him, Doe you not dishonour mee? Do you not neglect my lawes? how then come yee to me to seeke for honour? *Æquum est* (saith one) *vt qui honorari velint, sint vasa honoris.* It is meete that they who would be honored should be *vessels of honour*, that they who would receiue honour should yeeld honour: without this there is no hope

Iudg.11.9.

August.hom.25.

hope for honour: For what will it auaile vs to bee commended of men, who are our fellow malefactors, if God who is our Iudge, condemneth vs? How can wee looke for honour from men, if we *seeke not the honour that commeth of God alone*; How can wee hope for any shew of Honour either from God or man, if we *endeauor not alwaies to haue a cleare conscience towards God and man*? There is no Honour to bee esteemed of, but that which is true *Honour*, no true *Honour* but that which commeth from the Lord, None commeth from the Lord, but vnto such as honour him, for so goeth the burthen of my text: *Them that Honour mee I will honour*, as if hee should haue said, They only, none but they.

1. *Iohn* 3.20.

Iohn 5 44.

Act. 24.16.

By how much the more dangerous, damnable, and detestable is that prodigious pollicie of that vncircumcised *Philistim*, that Helhatched

Vse 1. Against *Machiauel*.

hatched *Florentine*, whose principles are notwithstanding too plausibly suckt in by the ordinary politicians of this world, whose onely drift in those his Lectures of *Atheisme* (for so I may fitly tearme them) is to make not onely a difference, but also a diuorce betweene honour and holinesse, preferring pollicie before pietie, and making no other vse of pietie, than as it may serue a tricke of pollicie. His path-way to *Honour*, is *Peierare, fallere, dissimulare*, to forsweare, deceiue, and dissemble. His principles concerning pietie like those mad discourses of *Thyestes* in the Tragedie; *Sanctitas, Pietas, Fides*, Holinesse, godlinesse, religion *sunt priuata bona*, are for priuate persons, vnfit for those that are in state & seeke for honour. His plots for pollicie are like those of *Cæsar*, *Aliis in rebus pietatem colas*; Now & then seeme religious if it be for thine aduantage,

Machiau. de princip. cap. 18.

ibid.

Seneca in Thyeste.

Cæsar. Cic. in Offic.

tages for thy credit, for thine honour: Nothing more auerse from pollicie in his opinion than pietie, esteeming godlinesse too base, religion too seruile a thing for those that seeke for Honors. His Prince (if he will maintaine his honour) must bee like vnto *Roderick Borgias* Sonne to Pope *Alexander* the sixth (a worthy child of such a father) one that will not sticke to kill his owne brother (as hee did his elder Brother the Duke of Candie) nor to commit incest with his owne sister (as hee did with his sister *Lucretia*, in whom both his father and brothers had a share) nor to butcher the Saints of God, as he did *Hierome Sauanarola* for preaching against his life and doctrine, and to ioyne with Infidels for aduantage sake as hee did with the *Maranes* reuolted Christians His Noble-man must bee like to *Lewes Sforza* in the Venetian Historie, resolute to sell

Machiu. de princip. cap. 7.

Guichard. lib. 3. Balzus.

Guichard. 16. Bemb. lib. 2. de Venet. Hist.

sell himselfe to sinne, holding this for his principle: *Mancipia seruiant Dominis, Domini cupiditatibus*; Let slaues serue their Lords, and Lords their lusts. His Courtier must be like *Ligneroles, insolens, impudens, improbus*; Insolent, proud, ambitious, impudēt, shamelesse, lecherous, wicked, willfull, couetous: *Exeat aula, qui vult esse pius*; Godlinesse is no good courtier, honestie no way to honour; In a word, he that will be *Machiauels* Scholler, and learne of him the way to honour, He will direct him, to be an *Omnisidian*, a *nullisidian*, of any *religion*, of no *religion*, without grace and goodnesse, faith or seare.

2. Against *Machiuellians.*

Whose hellish pollicie and diuelish discipline I could rather with a disdainefull silence haue passed by, were it not that these Syren songs of this incarnate Deuill, did finde such fauour in our ages eares to the bewitching of so

ſo many ſoules. For as *Tullie* ſometimes ſpake by way of admiration concerning *Catiline*; *Hic tamen viuit, vinit imo etiam in Senatum venit.* So I may exclaime againſt *Machiauel* Pollitician by way of deteſtation: *Hic tamen viuit,* Alas he liueth yet, and is liked too much: his writings are too plentifull in Stationers ſhops, in Gentlemens ſtudies, in Citizens cloſets, and Courtiers chambers; yea it is to bee feared, that it is now growne habituall amongſt vs, which a French writer complained, was crept in amongſt his Countrimen; *They make Tacitus their Goſpell, They ſtudie Lucian more than the old Teſtament, and Machiauel more than the new.*

Cicero contra Catilinam.

Vindic. ſecundū libert. Eccleſ. Gallic. ſub Henric. 4.

O yee heauens bee aſtonied at this; our Polititians, like *Ieremies* Recuſants, *Haue committed two euils, they haue forſaken the fountaine of liuing waters, to digge vnto themſelues broken pits, which can hold*

Ierem. 2. 12. 13.

hold no water. They leaue the beaten way that leadeth to Honour, to *tread the path of Asher*, a crooked and by-way which wil neuer bring them to Honour; for striue they neuer so earnestly, plot they neuer so painfully in the studie of this their carnall pollicie, yet it may bee said to them, as it was said to *Reuben*, *Gen.* 49. 4. *They shall not bee excellent*, this shall neuer bring them Honour; For God hath said it, neither Man, nor Angell, nor Deuill shall euer bee able to disproue it, The way to *Honour* is by honouring, They that looke for *Honour* must doe Honour, *Them that honour mee, &c.*

Vers. 18.

Gen. 49. 4.

The necessitie of this dutie of honoring God

Where least any child of *Adam* should thinke himselfe exempted from this honouring dutie, least any Sonne of *honour* should flatter himselfe, either in the prerogatiue of his birth, as *Eliab*, or in the freedome of his Monarchie, as *Pharaoh*,

1. *Sam.* 18. 28.

Pharaoh, or in the greatneſſe of his power, as *Zenacherib*, or in the amplitude of his Honour, as *Nebuchadnezzer*, and thereupon renew that preſumptuous challenge mentioned by *Iob* chap. 21. 15. *Who is the Almightie that we ſhould ſerue him? and what profit ſhould wee haue, if wee ſhould pray vnto him?* Let him marke the indefiniteneſſe here of ſpeech here in my Text: *Them that honour*; [*them*] Including all, excluding none, No not *the mightie mountaines and pillars of the earth*, Kings and Princes, for *Kings muſt ſubmit their Crownes vnto him, the Kings of the Ilands muſt offer vnto him, yea all Kings muſt worſhip him*, *Pſal.* 72. 10. 11. No, nor Nobles which are the *ſtay & ſinewes of the earth*, For, *Giue vnto the Lord yee Sonnes of the mightie, giue vnto the Lord glorie and ſtrength, giue vnto the Lord the glorie due to his name*, *Pſal.* 29. 1. 2

Exod. 5. 2.
Iſay 36. 19.
Dan. 4. 27.
Iob. 21. 15.
Them.
Michah. 6. 2.
Pſal. 72. 10. 11.
Pſal. 29. 1. 2.

No,

Psal.82.6. No, nor the *Gods of the earth*, Iudges and Magistrates, for *be you wise, O yee Magistrates, bee learned ye that are Iudges of the earth, serue the Lord in feare, and reioyce before him with trembling, Psal.2. 10.11.* No, nor any other person in whom is breathed the breath of life: For why? *I haue sworne by my selfe,* saith the Lord, *The word is gone out of my mouth in righteousnesse, and shall not returne, that euery knee shall bow vnto me, and euery tongue shall sweare by mee, Isay 45. 23.*

Psal.21.6.11.

Isay.45.23.

Reasons why. 1. From our creation, And well maiest thou, O Lord, claime this Honour of euery one that is thy creature: for the Song of the Saints in heauen may be our dittie, in regard of this: *Thou art worthy, O Lord, to receiue glorie, and honour, and power, for thou hast created all thinges, and for thy wills sake they are and haue beene created. Reuel.4.11.* And to what end were they all created, but to this,

this, *for his owne glorie? Pro.16.4.* Why did God make man little inferiour to the Angels? *Why did he crowne him with glorie and dignities? why did hee giue him the dominion ouer the works of his hands, and put all thinges vnder his feete.* but that hee ſhould honour him? Why did hee ſend his Sonne to giue himſelfe for vs, but that hee *might redeeme vs from all iniquity, and purge vs to be a peculiar people vnto himſelfe, zealous of good workes? Tit.2.14.* Why did hee deliuer vs out of the hands of our ſpirituall enemies, but that wee ſhould *ſerue him in holineſſe and righteouſneſſe before him all the daies of our life? Luke 1.74.75.* Why hath he *choſen and elected vs before the foundation of the world,* but that wee ſhould bee *holy and without blame before him in loue? Epheſ.1.4.* Why hath hee called vs out of the Kingdome of darkeneſſe? why hath hee choſen vs to be

Pſal.8.5.6.

2.
From our Redemption.

Tit.2.14.

Luke 1.74.75.

3.
From our Election.
Epheſ.1.4.

4. From our Vocation. 1.*Pet.*2.9.

be a *chosen generation, a Royall Priesthood, an holy Nation, but that we should shew forth the vertues of him, who hath called vs out of darkenesse into this marvailous light*, 1.*Pet.*2.9. Why hath he giuen his holy Spirit vnto vs, euen the spirit of Sanctification, but that we should *cleanse our selues from all filthinesse of flesh and spirit, and grow vp in holinesse and feare of God?* 2.*Cor.*7.1. Why hath hee promised vs *an eternall waight of glorie hereafter*, but that we should glorifie him here? vpon what condition is it that he hath promised to honour vs? it is if wee should honour him: Hee calleth for honour, Where bee they that honour him? Honour is the duty which he requireth, who bee they that giue the honour due vnto him?

5. From our Sanctification. *Rom.*1.4. 2.*Cor.*7.1.

6. From our Glorification. 1.*Pet.*2.12.

The manner how God is to be honoured. Honour.

Wherein if any Sceptick shall demand, *Quid & quomodo faciemus?* What is this *Honour* which you

you talke of? How ſhall wee honour him? and wherein doth this *honour* conſiſt? I may commend vnto him that Schoole-diſtinction, which of this *honour* doth propoſe a threefold manner, that it muſt be done *Corde, Ore, Re*, with the heart, with the mouth, with the deed, with the heart, and that is inward reuerence, with the mouth, and that is praiſe and thankeſgiuing, with the deed, and that is by pieties practiſe and obedience.

God muſt bee honored with the heart. *Pro* 23.26. *Eccleſ.* 12.13. *Pſal* 2.4. *Iſay.* 29.13.

And firſt indeede this *honour* muſt take place in the heart, becauſe the heart is the fountaine of all the reſt, *My Sonne giue me thy heart, Pro.* 23.26. He that would honour God muſt feare him, and reuerence him, and ſtand in awe of him, for otherwiſe all outward ſhew of Honor is a meer diſhonoring of him, as by the indignation which the Lord by his Prophet *Iſaiah* hath againſt Iſrael, re-

nued by our Sauiour in the Gospell, with no lesse detestation it may appeare: *This people draweth neare vnto mee with their mouth, and honoureth mee with their lips, but their heart is farre from mee.* Not as if all honouring with the lips were taxed, but that onely which is lip-honour only, and not heartie; Otherwise, as God doth require honour in the heart, so likewise will he be honored with the mouth, *With the heart man beleeueth vnto righteousnesse, & with the mouth man confesseth to saluation*, wouldest thou honour God? *Offer to God the sacrifice of praise, Psal.* 50.15. honour him with the *fruit of the lips confessing his name, Heb.* 13.15. For *hee that offereth praise doth glorifie him, Psal.* 50.23

Mat. 15.8. The Mouth.

Rom. 10.10.

Psal. 50.15.

Heb. 13.15.

Psal. 50.23.

The Hand.

Neither must we honor God only with our heart and mouth, but also with our hand. *By washing our handes in Innocencie, by shaking off briberie and oppression by loosing*

Psal. 24.4. Psal. 26.6. Isay 33.15.

loosing the bandes of crueltie, and dealing our Bread to the hungrie, Isay 58.6.7. Neither must wee honor God with the hand alone, but also with the feet, *Walke before me* (saith the Lord to *Abraham*) *and be vpright, Genes.*17.1. *Obedience is better than Sacrifice, and to hearken is better than the fat of Rams,* 1.*Sam.*15.22. Neither must wee honour him onely with the feete of our affections, but also with our purse, *Honour the Lord with thy riches, and with the first fruit of all thine encrease. so shall thy barnes be filled with abundance, and thy presses burst with new wine, Pro* 3.9.10. *Tanti momenti res est honorare Deum*; It is a matter of great moment, a dutie of many heads to honour God; Our heart must reuerence him, our tongue must praise him, our handes must glorifie him, our feet must obey him, our eare must obserue him, our eie must wait vpon

*Isay*58.6.7.

The Feet.

*Gen.*17.1.

1.*Sam.*15.22.

The Purse.

*Pro.*3.9.10.

him, our purſe muſt walke for him; All this, and more then this, muſt we do, if we would honour him, who here required all honor to be aſcribed vnto himſelfe, *Honour me.*

The ſubiect in which God is to be honored. Mee.

If any ſhall hereupon reply and ſay; Alas how can we honor him, he is in heauen, and wee are here on earth. His honour being ſo incomprehenſible and vnreſiſtable, can neither be encreaſed nor decreaſed by vs, *Our well-doing extendeth not to him*; yet let it be extended *to the Saints that are on earth*, and God will reckon this Honour done vnto himſelfe: *Verily* (ſaith our Sauiour Chriſt) *I ſay vnto you, in as much as you haue done it to the leaſt of theſe my brethren, yee haue done it vnto me.* *Mat.*25.40. wouldeſt thou honour God? honour him in his Miniſters, who are worthy of double honour, becauſe they come with Gods meſſage, they are *Embaſſa-*

*Eccleſ.*5.1.

*Pſal.*16.2.3.

In honouring his children. *Mat.*25.40.

In honouring his Miniſters. 1.*Tim.*5.17.

dors

dors for Christ, they speake vnto vs in his name, & pray vs in his steed, and hee that sent them saith this concerning them: *Hee that heareth you, heareth me, He that despiseth you, despiseth me, Luke* 10. 16. Would wee honour God? Honour him in his word, *Take heede to thy foot when thou entrest into the house of God, and be more neare to heare than to offer the sacrifice of fooles, Eccles.*4.17. Honour him in his workes: *Remember that thou magnifie his worke which men behold, Iob* 36.24. Honour him in his wonders: *Praise God in his Sanctuarie, Praise him in the firmament of his power, praise him in his mightie acts, praise him according to his excellent greatnesse, Psal.* 105. 1. 2. In a word honour him in all places, & vpon all occasions, in all your actions: *Whether you eate or drinke, or whatsoeuer you doe else, doe all to the glorie of God.* 1.*Cor.*10.31.

2.*Cor.*5.20. *Luke* 10.16.

In his Word. *Eccles.*4.17.

In his Workes. *Iob* 36.24.

In his wonders *Psal.*150.1.2.

In all our Actions. 1.*Cor.*10.31.

Examination.

To descend now to the application and more particular examination of our selues, concerning this commanded dutie? who is he amongst vs that considereth it? who is he that regardeth it in his heart? *If God* (as the Psalmist speaketh) *should looke downe from heauen vpon the children of men, to see if there were any that would vnderstand*, and seeke God, and honour him; where should he finde one amongst a thousand that did honor him? Euerie one like *Saul* is readie to desire of God to honour him; *Honor me, I pray thee, before the Elders of my people.* 1. *Sam.* 15. 30. Few like *Dauid* to returne this vnto him: *Thee, O Lord, will I honour.* God saith, Honour me, wee say no, but wee will honour our selues. Christ saith, *Seeke the Honour that commeth of God alone*, wee say, No, but we will seeke Honour one of another, *We loue the praise of men more*

Few honour God.

Psal. 14. 2.

1. *Sam.* 15. 30.

1. *Sam.* 2. 30.

Iob. 5. 44.

Iob. 12. 43.

more then the praiſe of God, Iohn 12 43. God ſaith, *My glorie thou ſhalt not giue vnto an other, Iſay* 42 2. We like *Herods* flatterers take it from God, and giue it to men, *Act.* 12.22. Some in ſteed of honouring God, honour ſtocks and ſtones, as doe the Papiſts; Some honour the Sunne, the Moone, and Stars, the Creatures in ſteed of the Creatour, as doe the Infidels; Some honour their owne wit, as doe the Ambitious; Some their owne wills, as doe the Licentious; Some their bagges of gold, as doe the Couetous; Some their belly, as doe the Epicures; Some their backs, as doe the Proud; Some their hands, as doe the vaine glorious; Some their pleaſures, as doe the voluptuous; Some one thing; Some an other, few that honor God: *O yee Sons of men* (ſaith *Dauid*) *how long will ye turne Gods glorie into ſhame, louing vanitie and ſeeking lies.*

Iſay 42.2.
Act. 12.22.
Act. 17.29.
Ierem. 10.2.
Rom. 1.22.
Iſay 28.15.
Iob. 31.20.
Philip. 3.19.
Zephan. 1.8.
Ierem. 9.23.
2. *Pet.* 2.13.
Pſal 4.2.

Hypocriſie in ſeeming to honour God.

Euery one will be readie to ſay that hee doth honour God; But where is the proofe? where are the ſignes therof; Some will ſeem to honour him with their lips, but their heart is far from him; Some would ſeeme to honour him in their heart, but with their mouth they are loath to confeſſe him: Some will be content to ſay with their mouth that they doe honour him, but their hand ſhall doe nothing for him, their feete doe not obey him, and with their purſe they will not bee drawne to honour him; Hearts-honour they will boaſt of, lip-honour they will not denie, But for purſe-honour, either with *Nabal* they make a flat deniall, or with the rich man in the Goſpell, they fling from him ſorrowfully; So hard a thing is it to find a true honourer of the Lord: Runne to and fro by the ſtreetes (not onely of Iericho, but alſo of Ieruſalem) behold

Iſay 29.13.

*Iob.*3.2.

Iſay 33.15.
Ezech 33.32.
*Mat.*19.22.
1 *Sam.*25.10.11

Marke 10.22.

*Ierem.*5.1.

now

now ſearch and enquire in the open places thereof, if ye can finde a man.

To preſſe this point a little more neere, and to lay it on the conſcience of euery one of you that heare me this day: Doe you, O ye Iudges, ye *demy Gods of the earth*, that ſit on his ſeate and iudge in his ſteede, Doe you honour God? *What meaneth then the bleating of ſheepe, and the lowing of the Oxen?* Why is *Iudgement many times turned into wormwood?* And *what is the cauſe of ſuch complaining in our ſtreetes?* Doe you honor God, O you magiſtrates, into whoſe hands the God of heauen hath cómitted the ſword of Iuſtice? where is your zeale? where is your courage? where is your care betimes to deſtroy the wicked of the land, & to cut off the workers of Iniquity from the Citie of the Lord? Doe you honor God, O yee ſeede of *Aaron*

Application.

To the Iudges

*Pſal.*82.6.& 1.

*Pſal.*58.1.

1.*Sam.*15.14.

Amos 5.7.
Pſal 144.14.
Magiſtrates.

2.*Chron.*9.6.

*Ierem.*9.2.

*Pſal.*101.8.

Ministers.
*Psal.*135.19
2.*Cor.*5.10
1.*Pet.*5.2.

*Ezech.*3.17.

*Jerem.*5.13
*Ezech.*13.19

1.*Sam.*2.17.

Lawyers.
*Mich.*7.2.

Atropos

Lachesis.

Citizens.

Aaron, Gods ministers and embassiadors? Why then bee you no more carefull to feede the flocke of the Lord committed to your charge? why are you silent when you should foretell the comming of the wolfe? why doe you sooth vp people in their sinnes? why do you fawne vppon mens persons, flatter them vp in their sinnes, & betray the Lords cause? O why, by wretched Idlenes, & scãdalous wickednesse, do too many of you like *Elies* Children, *cause the people to abhorre the offering of the Lord?* Doe you Lawyers honour God? *Why then doe you hunt your brethren as with a net, and lie in waite for blood?* Why doe you sow the seed of discord, & when you should be an Atropos to cut off the thred of controuersies betweene man and man, doe you prooue a Lachesis to drawe in length the thred of contention? Doe you Citizens honour God?

What

What meaneth then the ballance of deceit in your hands, the badges of pride vpon your backes, and the treasures of wickednes in your houses? Doe you honor God, O ye Gentlemē? How is it then that you *stretch your selues vpon your beds of Iuorie, and eat the lambes of the flocke and Calues out of the stall, and chere your selues, but care not for the Lord*? How is that the hire of labourers kept backe and defrauded, the cries of Tenants wringed and oppressed, the cries of Commons appropriated and enclosed, doe sound to heauen & pearce the eares of the Lord of hostes? Doe you Countrymen *Honour* God? why then haue you *taught your tongues to speake lies, and take such paines to doe wickedly*? why doe you proone such briars to your neighbours, hatefull, enuious, couetous, continual tearmers, biting & deuouring one another, while in the mean

Mich.6.10.11

Gentlemen

Amos 6.4.5.6
Iam.5.4.

Countrimen.
Ierem.9.2.5.
Mich.7.4.
Galat.5.15.

All sorts of People.

meane space you offer your selues to bee fleeced by the deuouring Lawyer. And what shall I say more? Runne through each particular estate and calling, and it will too plainely appeare by the practise, though not of all (God forbid that I shauld think so) neither doe I particularize against any one, Hath no man condemned thee? neither doe I; yet for the most part, that they regard to honour God, and thinke rather their owne deuises the more expedite and beaten way to come to honor, then to honour him.

Iohn 8.11.

Conclusion.

But (beloued) I am perswaded better things of you, and such as accompany saluation. And therefore (that I may conclude this first point) let me desire, entreat, and in the bowels of Iesus Christ beseech you all, to be more and more zealous of Gods glorie and (as euer you looke to please him, or to receiue honour from him

him) in your seuerall places and callings remember to honor him; As for you (my Lords the Iudges) Bee ye wise O yee worthies, bee learned ye that are Iudges of the earth, serue the Lord in feare and reioyce before him in trembling; your God doth honour you, and hath lift vp your heads aboue the rest of the people, Honour him againe. As bright shining and golden vessels doe not retaine the beames of the Sunne which they receiue, but returne them backe and double them by reflections, So hauing from the sunne of righteousnes these bright beames of his grace and vertue, not onely to warme your hearts, but also to shine in your words and actiõs reflect them backe againe, with al the praise due vnto them, to the honour of him, of whome you haue receiued them. And as for you (my Lord and that honourable bench your fraternitie) *It shall*

To the Iudges. *Psal.2.10.11.*

To the Lord Maior, the Aldermen, and Sherifes of London.

Deut.4.6.

shall be your wisdome, and your glorie in the sight of the people, to honour GOD, by countenancing of Religion, by suppressing of sinne, by giuing good example in your life and conuersation; O then, as the riuers receiuing their fulnesse from the Ocean, pay their tribute by returning their streams backe to it againe, which homage if they should denie, their swelling waters would soon break downe their owne banke and drowne the Countrie. So you receiuing from that infinit Ocean of goodnesse & sea of Honor these your worldly honours, returne the whole honour of them backe againe vnto him, which tribute if you should refuse to pay, these your honors will but make you swell with pride, and in the end breake downe the banks of your owne estates, and proue pernitious vnto others: And as for you my reuerend fathers and brethe-

To the Bishops and Ministers.

ren

ren in the miniſterie) *ſeemeth it a ſmall honour vnto you that the God of Iſrael hath ſeparated you from the multitude of Iſrael , to take you neare vnto himſelfe*, to do the ſeruice of his tabernacle, and to ſtand before the congregation? It is therefore your dutie, eſpecially your dutie, to honour God, for hee hath giuen this as an eſpeciall charge , that *He muſt bee honoured of all thoſe that come* neere about him. Honour him ye Lawyers, *by ſeeking iudgement, releeuing the oppreſſed, helping the fatherleſſe, and defending the widdowes cauſe*, Honor him ye Courtiers, *by doing iuſtly, and louing mercy, and walking humbly before him*. Honour him ye Citizens by keeping of his teſtimonies , by ſanctifying of his Sabaoths , by ſeeking his praiſe. Honor him yee Gentiles by *looſing the bonds of wickednes*, forſaking the vaine of couetouſneſſe , and treading the

Numb.16.9

To Lawyers.

Iſay 1.17

To Courtiers

Mich.6.8

To Citizens.

Iſay 58.13.

To Gentlemē

Iſay 58.6

the path of holineſſe; Honor him ye commons, by being zealous of good workes, *Let your light ſo ſhine before men: that they may ſee your good workes and glorifie your father which is in Heauen.* In a word (Brethren) *whatſoeuer things are true, whatſoeuer thinges are honeſt, whatſoeuer things are iuſt, whatſoeuer thinges are pure, whatſoeuer things appertain to loue whatſoeuer things are of good report if there be any vertue, if any praiſe, thinke vpon theſe things,* that God may be glorified in them; So ſhal peace and proſperitie, Maieſtie & our glorie flouriſh in our daies, So ſhal our Nobles ſhine as pure gold, our Iudges as the Saphires, our Senators as the Cedars, our Miniſters as pure Nazarites, our Lawyers as wiſdomes Oracles, our Courtiers as Oliue bra-ches, our Citizens as poliſhed pallaces, our gentrie as a palme tree & our Comminaltie as a Citie

To Commons.

Mat.5.16.

To All.

Philip.4.8.

Pſal.72.7.

Lament.4.1.2.

Pſal.92.12.

Lament.4.7.

Pſal.128.3.

Pſal.144.12.

Pſal.92.11.

Pſal.122.3.

tie that is compact within it selfe. So shall finde honor for honor, which is the second circumstance in the first part of my text, *them that honor me I will honour.*

I will Honour.

WHEN *Ahashuerosh* the King of *Mede* and *Persia* by reuoluing ouer his princely Annals, had found amongst his Records a notable piece of seruice performed by *Mordecai* the Iew in the safegard of his person, from an intended conspiracie which was intended against him, immediatly hee demaunded; *What Honour and dignitie had beene giuen to Mordecai*, for this his wel-deseruing, and then vnderstanding by his seruants, to whom hee proposed the question, that as yet there was nothing done for him: hee forthwith, after consultation what

Circ. 3. *Hest.* 6. 1, 2.

Vers. 3.

great honour he might giue vnto him, causèd him to be clad *in royall apparell*, to bee mounted vpon the Kings *royall steed*, to haue the *Crowne imperiall vpon his head*, and thus adorned to ride through the Citie, the Princes and Nobles of estate marching on before him and proclaiming as concerning him, *Thus shal it be done to the man whom the King will Honour*. Shall *Ahashuerosh* a mortall Prince, raigning no further than from *India* to *Æthiopia*, so highly reward one that stood for his glory? And shall not the King of glorie, whose *seat is the Heauen, and the earth his foot-stoole, who reigneth ouer sea and land, and hath no ende of his greatnesse*, shall Hee (I say) finde any faithfull in his seruice, any zealous of his honour, and he not honour them, He not reward them? No, no (beloued brethren) it cannot be. Hee is more liberall than hee who is most liberall amongst

Vers. 4.5.6.7.8.9.

Vers. 11.

Hester. 1.1.

Isa. 66.1.

Psal. 99.1.

Psal. 72.8.

mongſt the ſonnes of men, Hee will pay his labourer aboue his hire, Hee will giue his ſeruant aboue deſert; Thoſe that Honour him he will *Honour*.

There is no labour loſt in Gods ſeruice, No *Honour* in vaine that is done vnto the Lord, *Hee that ſoweth righteouſneſſe ſhall receiue mercedem certam, a ſure reward* (ſaith *Salomon*) Pro.11.18. *Your labour ſhall not bee in vaine in the Lord* (ſaith *Paul*) 1. Cor. 15.58. *Nay*, (as *Dauid* ſpeaketh) *in keeping Gods commaundements there is*, merces magna valdè, *exceeding great reward. Pſal.* 19.11. Search and trie in the booke of God, and in the courſe of daily experience, whether God hath beene wanting to them who are not careleſſe of their dutie towards him. Aske *Balaam*, though a prophane wiſard, and hee will tell thee, *God is not as man that hee ſhould lye, neither as the ſonne of man that hee ſhould*

Doctrine. No labour loſt in Gods ſeruice. Pro.11.18.

Proued by Scripture. Pro.11.18. 1.Cor.15.58. Pſal.19.11.

Numb.23.

should repent, hath hee said, that he will honour them, and will he not do it? Hath he spoken and shall he not accomplish it? Yea, aske Satan himselfe, though an aduersarie to the truth, yet herein hee cannot but confesse the truth; *Doth* Iob *serue God for nought?* Doth any man serue God for nothing? Doe any loose their paines in honouring him? No, no. Although we in the very best of our endeauors like vnprofitable seruants, come farre short of the performance of our duties: yet such is his magnificence, such is his merciful bountie and bountiful mercie towards vs, that not the least iot of honour that we giue vnto him shalbe vnrecompensed; no not so much as *a cup of cold water giuen to any of the poore members of Christ Iesus in the name of a Disciple shall bee vnrewarded.* Mat. 10. 42.

Iob. 1. 9.

Luk. 17. 10.

Mat. 10. 42.

By reason. 1. For the Lord our God is a God of mercie and of compassion, and a plen-

a plentifull rewarder of them that seeke him, hee is kinde to the vnkind and to the euill, and therefore much more vnto his owne children. And as hee is a God of mercie, so likewise a God of iustice: *God* (saith the Authour of the Epistle to the *Hebrewes*) *is not vnrighteous that hee should forget your worke and labour of loue.* Heb. 6. 10. as if it were a matter dissonant from the diuine equitie, not to reward the endeauours of the faithfull with a reward of mercie. But herein doth both his mercie and his iustice concurre in one. His mercie, in that hee voluntarie offereth to become indebted to vs, in a debt of Honor, for a loane of Honour. His iustice, in that making himselfe by promise indebted to vs, Hee will vndoubtedly performe what hee hath promised: Hee hath made himselfe indebted to vs (saith *Augustine*) *Non aliquid accipiendo, sed omnia*

From Gods mercie. *Psal. Luk. 6. 35.*

2 From Gods iustice. *Heb. 6. 10.*

3 From his promise.

Aug. in Psal. 32.

Aug. in psal. 32.

omnia promittendo, Not for the worthinesse of the worke which hee receiueth, but for the promise which he himselfe maketh; *Them that Honour mee, I will Honour.*

From example

Gen. 18. 18.
Gen. 23. 6.
Gen. 20. 3.
Gen. 39. & 40. & 41.

Thus *Abraham*, because hee honoured God, was honoured by God in the presence of his friends, his neighbours, and his enemies. Thus *Ioseph*, because hee preferred Gods Honour before his owne pleasure, found store of Honour whersoeuer hee came, in his masters house, in prison, and in the pallace. Thus *Moses*, *Numb. 16, 32.* because hee stood for Gods glorie, was by God Honoured to the confusion of his enemies who went about to impeach his glorie. Thus *Samuel*, *1. Sam. 2. 26.* because deuoted to Gods seruice, encreased in honour as he did in yeeres, *and was in fauour both with God and man.* *Heb. 11 32.* And what may I instance in the multitude of the like examples,

examples, for the time would bee too short for me to tel of *Gedeon*, of *Baarack*, of *Iob*, of *Danid*, of many Worthies mentioned in the book of God, who honoring God were honored by God, and some from *the threshing floore*, advanced; some from *the sheepefold*, and some from *the dunghill*, *to sit with Princes, yea, to be Princes of the people.*

Judg.6.11.
Iudg.4.6.
Iob 42 12.
Psal 78.70.
Psal.113.7.8.

Where then are those despairing gainsaying mouthes, that take vp the Atheists Dialect, recorded by *Malachie* the Prophet, and say, *It is a vaine thing to serue God, and what profit is it that wee haue kept his commaundements, and walked humbly before the Lord of Hoasts?* What is there no profit? No reward? Then were Christians indeed of all men the most miserable: but (blessed bee God) their estate is a glorious estate, they are highly in Gods account, the blessing of the Lord is

Vse 1. Against Atheists. *Mach. 3.14.*

vpon them, which *fauour will bee crowne them and compasse them as with a shield.* Is it a small thing to bee a people separated vnto God from the contagion of the world? Is it a small thing to be his chiefest treasure? Is it a small honour to *bee a chosen generation, a royall priesthood, an holy Nation?* Is it a small dignitie to the *seruants* of the euerliuing God, to bee his *friends*, his *sonnes*, his *heires*, yea, *fellow heires with Christ?* And yet *such Honour haue all his Saints.*

Psal. 17. 22.

1. *Pet.* 2. 9.

John 15. 15. *Rom* 8. 17. *Psal.* 149. 9.

Obiection. They that honour God are most dishonored by men.

Whereof, if any make a doubt, because it fareth otherwise, at least, it seemeth otherwise to happen in the world, wherein *they that worke wickednesse are commonly exalted*, and they that honour God are most dishonoured; wherein, who seeth not that they who feare the Lord, are made *a gazing stocke to men and Angels, are despised, reuiled, and euill spoken of, yea reputed as the filth of the world*

Mal. 3. 1.

1. *Cor.* 4 9. 12 13.

world, and the off-skowring of all thinges vnto this time: Let them conſider to their comfort what the ſame Apoſtle in the ſame place ſpeaketh. *Wee are reputed* (ſaith he) *fooles for Chriſts ſake*, what then? *We are wiſe in Chriſt, we are weake, yet we are ſtrong, we are deſpiſed, yet we are honourable.* What though the world detayneth honour from thee? what though men doe not honor thee? what though the children of *Belial* doe deſpiſe thee? yet bee of good comfort, Let this ſuffice thee, God will neuer faile thee, He himſelfe hath ſaid it: *I will honour thee.*

1. Cor. 4. 10. Solumon. μωροὶ ἕνεκεν Χριστοῦ φρόνιμοι ἐν Χριστῷ ἀσθενεῖς ἰσχυροὶ ἄτιμοι εὐδόξοι.

If God be on our ſide (ſaith the Apoſtle *Paul*) *who can be againſt vs?* If God honour vs (may wee ſay) who can diſgrace vs? What matter is it though men ſeeke to diſhonour vs: Θεὸς ἡμῶν ὑπερδεὸς (ſaith *Damaſcen*) our God is aboue all Gods, δυναμις ἀυλὰ ὑπερδυνα-

I. Amplified from the Author. *Rom.* 8. 31. *Damaſcen. Cyril.*

δύναμις (saith *Cyril*) his power is aboue all power, as he is God aboue all Gods, and his power aboue all powers, so is his honour aboue all honours: *Seeke the honour that commeth of God alone* (saith our Sauiour) *Ioh.5.44. that alone is true glorie whose praise is not of men but of God. Rom.2.29. I will honour.*

No true honour but from God.
Ioh.5.44.
Rom.2.29.

Can the Sonne of Ishai giue fields and vineyards? can hee advance to honor, and make Captaines ouer thousands, and Captaines ouer hundreds? No, but the Sonne of God can: *His alone is greatnesse, and power, and glorie, and victorie, and praise, for all that is in heauen and earth is his, Both riches and honour come of him, in his hand is power and strength, In his hand it is to make great and to bring down.* 1. *Chron.* 29. 11. 12. therefore they must needes bee sure of *Honour*, whom God hath promised to Honour, when he doth blesse, what

1 *Sam.*22 7.
The certaintie of their honor.

1.*Chro.*29,11.12

*Numb.*22.20.

what man can alter? who can ſtop him when he ſhall purpoſe; *I will honour.*

And will God honour men? will he honour thoſe that honour him? then (as *Ahaſhueroſh* ſaid to *Haman.*) *What ſhall bee done vnto the man whom the King will honour?* Yea, what ſhall be done vnto the man whom the King of heauen will honour? when *Pharaoh* was deuiſing the greateſt honor to beſtow on *Ioſeph*, he could imagine no greater than this, to *take off his ring from his hand, and put it on Ioſeph's hand, to array him in garments of fine linnen, to put a golden chaine about his necke, and to ſet him on the beſt Chariot that he had ſaue one, and to proclaime before him Abrech*, that is, as *Hierome* doth interpret it, *Pater tener*, A tender Father, or as *Thargum Hieroſolymitanus* doth expound it, *Pater Regis*, A Father of the King; When *Ahaſhueroſh* would

The excellencie of that honour.

Heſter 6.6.

Gen. 41. 42. 43.44.

Hieron. Trad. in Geneſ. Abbb. Father. *Rech.* Tender. *Targ. Hieroſ.*

would honour *Mordecai*, all the Honour that he could deuise for him was to *Cloth him in roy all apparrell, to mount him vpon his owne Steed, to set the Crowne roy all vpon his head, and to cause him to ride through the streetes of the Citie*, the Nobles of estate going before him, and a Proclamation to be made that all people should take notice of him, and the Honour done vnto him; *Thus shall it be done to the man whom the King will honour*. When *Belshazzar* King of Babel would propose a prise of Honor to those that could reade the writing in the Wall and expound the meaning: he had no greater Honour to propose then this: *He shall be clothed in purple, and haue a chaine of Gold about his necke, and be the third Ruler in the Kingdome*. But what is all this Honour, which either the King of Egypt, or the King of Media, or the King of Babel could proferre

Hester.6.9.11.

Daniel.5 7.

to

to that Honour which the King of Kings and Lord of Lords, the King of Heauen and Earth will bestow on those whom he is minded to honour? These are but toies and trifles in comparison of that honour which he will giue.

Hee will not only *take the ring from his right hand and giue* it vnto them, But hee will place them *as a signet vpon his right hand*. He will not array them with *fine linnen alone*, and royall Robes, *delicijs Regũ*, the delights of Kings and Princes which the moth may corrupt, and all-consuming time weare out, but with the externall and internall *Robes of grace*, and with the imputed *righteousnesse of Christ Iesus*, which shall be as the *Cloke of Elias* diuiding the waters of *Iordan* of this troublesome world, that they may passe ouer to the beautifull *Iericho* of eternall ioy. Hee will not onely adorne their neckes with a *chaine* of

An Allegorising of the former kinds of Honour. *Ierem* 22.24.

Isay 49.16.
*Rom.*13.14.
*Reuel.*6.11.

2. *King* 2.46.

*Psal.*45.13.

Pſal.45.13. 1.Pet.1.4. *of Gold*, but body and ſoule with a *chaine of Grace*, not a *mortall crowne* that he wil put vpon their heads, but a *neuer fading crown* of endleſſe glorie; Not to his *ſecond Chariot* that he will aduance them, but to *his choiſeſt manſions* will he bring them; Not an *Ægyptian Abrech* ſhall bee their Title, but his *owne name*, yea *a new name* will he vouchſafe them, and they *ſhall be Kings and Prieſts for euer*. Angels ſhall be the Herralds to proclaime their honour. *Such honour ſhall haue all his Saints*, thus and much more then thus *ſhall it bee done to the men whome the King of heauen will honour.*

Ephes.2.6. Ioh.14.2. Reuel.3.12. Reuel.1,6. Pſal.149.9. Heſt.6.9,

I will honour.

Will honour.

But when, and where, & how ſhall this their Honour bee? No ſooner ſhall men beginne to Honour God, but God will foorthwith Honour them: He will Honour them here, and he will Honour them hereafter; heere Hee will

When God wil honour his.

wil begin to honour them; hereafter they ſhal finde it in perfection; heere in the ſight of men, heereafter in the preſence of the Angels.

Heere in this life God will honour his. For as *Dauid* was annointed by *Samuel* a great while before he obtained the Crowne, ſo doth the Lord annoint his children in this life with the oyle of gladneſſe, though hee ſetteth not the crowne of glorie vppon their heads till the triumphant appearing of *Chriſt Ieſus*. *How great is the goodneſſe which thou haſt laied vp for them that feare thee, and done to them that truſt in thee, euen before the ſonnes of men.* *Pſal.*31.19. Here God will Honour his children in the preſence *of men*, of their friends, and of their enemies; of *men* in generall: ſo ſaith *Dauid*; *Men ſhall ſay, verily there is a reward for the righteous, doubtleſſe there is a God that*

Honour in this life.
1.*Sam.*16.13.
2.*Sam.*2.4.
2.*Tim.*4.8.

Before men.

*Pſal.*58.10.

that iudgeth the earth. Before their friends, so *Isaiah*: *They shall reioyce in the prosperitie of Gods children:* Before their enemies, so *Salomon*; *When the waies of a man please the Lord, the Lord will make his enemies at peace with him.* He will honour them here: For *the Lord God is a Sunne and shield vnto them, the Lord will giue grace and glorie, and no good thing will he withhold from them that walke vprightly, Psal.* 84.11. If wee respect *Wealth*, he will honor them with that, for *he loueth the prosperitie of his seruants, Psal.* 35.27. and to them that honor him with their riches, he hath promised *an hundred fold, Marke* 10.30. If *Health*, he will honor them with that, for *the Lord will make their bed in time of sickneſſe, Psal.* 41.3. Yea the *voice of ioy and health is in the dwellings of the righteous, Psal.* 110.1. If *Strength*, the Lord will honor them with that, for

Before enemies. *Pro.* 16 7.

Psal. 74.11:

Wealth. *Psal.* 35.27.

Marke 10.30.

Health. *Psal.* 41.3.

Psal. 118.13.

Strength.

for the Lord himselfe will be their strength. Psal. 27.8. *And they shal be strong in the power of his might.* Ephes. 6.10. If *Fame?* The Lord will honour them with that, for *The memoriall of the iust shall bee blessed, when the name of the wicked shall not.* Pro. 10.7. *Yea their righteousnesse shal shine as the light and their Iudgement as the Noone day.* Psal. 37. 6. If *Peace?* The Lord will honor them with that, *for where righteousnesse flourisheth there shall be abounndance of peace.* If *Favour?* the Lord will honour them with that, For *thou Lord wilt blesse the righteous, and with favour wilt Crowne and compasse him as with a shield.* Psal.6.12. If *Mirth,* The Lord will honour them with that, for his *Servants shall reioyce and sing for ioy of heart.* Isay 65. 14. They *Reioice with ioy unspeakeable,* 1. Pet.8. *And their ioy shall no man take from them.* Iohn 16. 22. If *pleasures?*

Psal.27.8.

Ephes.6.10. Fame.

Pro.10.7

Psal 37.6. Peace

Pro.

Psal.72.7. Favour.

Psal. 6.12 Mirth.

Isay 65.14 1.Pet.1.8.

Iohn 16.22

Pleasures. *Psal.36.9.*

sures? The Lord will honour them with that, for *They shall bee satisfied with the fatnesse of Gods house, and drinke abundantly out of the riuers of his pleasures.* Psal. 36.9. And what shall I say more? for wherein will not the Lord honor them that honor him, if he see it be for the Honour of them.

Honour in the life to come. *Iob.16.14.*

But as *Iob* speaketh, *These are a part of that honour,* which God bestoweth on them that feare him, But *how little a portion do we beare of it?* how little a pittance of it doe wee heere enioy? shall Gods seruants haue honour in this life onely? O no, heare is but a beauer in respect of a banquet, Here is but a mite in comparison of that exceeding weight of glorie which they shall haue hereafter: *Reioice and be glad* (saith our Sauiour Christ) *for your reward is great in Heauen*; Mat. 5.12. heauen is the place of the perfection of their honour, This is but the

1 Cor.

Mat.5.12

way

way vnto the honour; But who am I that I ſhould ſhewe vnto you the leaſt glimſe of their honour there? The deareſt Seruants of GOD who had Eagles eyes, and Angels Meditations, can tell vs, that neither eye hath ſeene nor eare hath heard, neither can it come into mans heart to conceaue of thoſe ioyes which God hath prepared for them that loue him. With what glorie that heauenly Kingdome aboundeth, and with what glorious brightneſſe it ſhineth, cannot (ſaith *Auguſtine*) bee expreſſed, but is rather with praiſes to bee admired; yet (as the ſame Father ſaith) *Non ideo debeo tacere, ſed dicere quantum valeo, quia dicere quantum volo, non valeo*; though I cannot ſpeake of it ſo fully as I would, yet I may not wholly be ſilent in it: ſeeing this is the greateſt part of the honour of Gods ſeruants which here I ſpeake of.

1. *John* 3 2.
1 *Cor.* 2. 10
1. *Tim* 6. 16.
2 *Cor.* 12. 4.

Auguſt. tom. 10 Ser. 1.

Auguſt. lib. medit cap. 18

In their body.

What then ſhall bee done in that place to thoſe whome God will honour? Hee will honour them in their *Bodies*? For then *they ſhall bee like the Angels in Heauen. Mat.22.30. They ſhall ſhine as the ſtarres, Dan.12.3.* yea *as the Sonne in the Kingdome of the Father, Mat.13.46.* He will Honour them in their *Soules*, for they ſhall be *glorious without ſpot or wrinckle.* Ephe.5.17. they ſhall *behold the face of God in righteouſneſſe, and haue fulneſſe of ioy in Gods preſence*, Pſal. 16.11. They ſhall be honoured in their *eſtate* for they ſhalbe *kings and raigne with God*, and *Prieſts* to ſing Heleluiahs vnto him, and *Iudges* to *ſit vpon Thrones, and iudge the twelue tribes of Iſrael.* Mat.19.28 Hee will honour them in their *Company*, for they ſhall *come to the company of innumerable Angels, to the congregation of the firſt borne which are written in Heauen and*

Mat.22 30.
Dan.12.3

Mat.13.43

In their Soule.
Epheſ.5.17.
Pſal.17.15

Pſalm.16 11
In their eſtate.

Reuel.1.6.

1.Pet.2 5.
Reuel.19.1
Mat.19.28.
In their Company.

Heb.12.23.

and to God the Iudge of all. Hebr. 12.22.23. *They ſhall ſit with Abraham, with Iſaack, and with Iacob in the kingdome of Heauen.*

God will Honour them, with what? with a *kingdome*, with a *Crowne*, with a *feaſt*, with *reſt*, with *ioy*, with *pleaſure*, with *glory*; with a *kingdom*, as far exceeding an earthly kingdom as *Heauen* exceedeth the *earth*, for it is an *heauenly kingdome*: with a *Crowne* as farre ſurpaſſing earthly Diadems, as the pureſt gold doth the baſeſt copper, for it is a *Crowne of righteouſneſſe*, a crowne of life, a crowne of glorie, with a *feaſt*, as farre exceeding all earthly banquets as a *marriage dinner* doth an hungrie meale, for it is a great feaſt, a banquet, yea, a *mariage ſupper*: with a *reſt* ſo farre ſurpaſſing any earthly reſt, as reſt dooth labour, for here is a final reſt from all the labours both of Soule and bodie; *All teares ſhall bee wiped*

With a kingdome. *Luke* 12.32 *Mat.*7.21

*Act.*4 22

With a Crown *Reuel.*3.21 2.*Tim.*4.8. *Iam* 1 12 1.*Pet.*5.4.

With a feaſt.

*Reuel.*19.9

*Mat.*22.2.

With reſt.

*Reuel.*14 13.

Reuel. 21. 4.

from their eyes, and there shall bee no more sorrow, no more crying, no more paine, with ioy so farre surmounting all earthly ioyes, as the dried streams are obscured by the indeficient, euer-springing fountaines, for this ioy is *our Masters ioy, yea our fulnesse of ioy* Isay. 51. 11. with *pleasure* so farre obscuring all earthly pleasures as ioies Angelicall doe the solace of prisoners, for *in Gods presence there is fulnesse of ioy, and at his right hand are pleasures for euermore*, with *glorie*, in comparison wherof all earthly glorie is meere ignominy; for *neither eye hath seene, nor eare hath heard, nor can it enter into the heart of man to conceaue of the weightinesse of this glorie.*

With ioy.

Psal. 36 8. Mat. 25. 21 Isay. 51. 11

With pleasure.

Psal. 16. 11.

With glory.

1. Cor. 2. 10.

Thus God will Honour those that honour him, and he will neuer cease to honour them: *The kingdome* which hee hath prepared for them *shall neuer be shaken*, The *Crowne* which hee will giue them

The perpetuitie of this Honour.

Heb. 12. 28. 1. Pet. 5. 4. Reuel. 21. 6.

them is *vncorruptible*, The *feast* which he will make them is *euerlasting*, the *Rest* which hee will graunt them, *neuer ceasing*, the *Ioy* which hee will bequeath vnto them, *shall no man take from them*: *Pleasure*, which shall *neuer fayle them*, and *glorie* that shall *neuer end vnto them*. Heere (as holy *Augustin* in his diuine Soliloques doth solace himself with the meditation of it, it is Honour without enuying, Mirth without mourning, Health without sickenesse, light without darkenesse; Heere youth neuer waxeth old, life knoweth no end, beauty neuer decaieth, loue neuer cooleth, ioy neuer decreaseth, Honour neuer ceaseth; Thus and much more then thus shall be done to those whome the king of heauen will honour. *Such Honour haue all his Saints.*

2. Thess. 3. 7.

Iohn 16. 22

Psalm. 36. 8.

1 Pet. 5. 10

August. Sclil. cap. 35.

Application.

Who would not then honour thee, thou God of honour? me-

thinkes this (Right honourable & welbeloued Chriſtians) ſhould be a ſpur to egge vs on to honour God. If neither the ſtrong yron reaſon of the neceſſitie of our dutie can moue vs, nor the ſiluer reaſon of the excellency of it ſelfe perſwade vs, yet this golden reaſon of profit ſhould allure vs to honor God and God wil honour thee; Make proofe of it, and trie him whether hee will not bee as good as his word; Honour him yee Iudges and Magiſtrates with a religious zeale and due execution of iuſtice, and ſee whether he will not make you honourable in the ſight of the people, who ſhall loue you, and reuerence you, and ſubmit themſelues vnto you: *Honour* him yee Miniſters, and Preachers, by the faithfull diſcharge of your duties, & religious carriage of your liues, & then ſee whether he wil not giue *you double honour: how beautifull your feet ſhall be vp-*

To the Iudges and Magiſtrates.

To the Miniſters.

1. Tim. 5. 17
Iſay. 52. 7.

on

on the mountaines preaching peace, and *what singular loue you shall* finde amongst your hearers, *euen for your workes sake.* Honour him yee Lawyers, by maintaining the cause of the fatherlesse, the poore and the oppressed, And then proue and trie, whether he will not honor you with multitude of clients, and make your *Councell like vnto Achitophels in the peoples sight, as the Oracle of God.* Honour him ye Physitians, by seeking your glory in your cures, and then proue and try whether he wil not honour you with multitude of patients and giue a blessing to your medicines; Honour him ye Merchants by dealing truely in your traffiks and abstaining from deceitfulnesse, and then proue & trie whether he will not honour you with store of Customers, and raise your estates. Honour him ye Courtiers by humbling your selues vnder his mightie hand.

2.Thes.5.12.

The Lawyers. *Psal.*146.4.

2.*Sam.*16.23.

To Physitians. *Mark.*2.17.

To Marchants *Psal.*24.4.

To Courtiers.

And

Isa.58.14. And then prooue and see whether the Lord will not maintaine your honours, and *cause you to mount vpon the high places of the earth, and feed you with the heritage of Iacob.* Honour him yee Gentiles by your good example in pietie and religious conuersation; and then proue & trie whether he will not honour you *with the dew of Heauen from above, and the fulnesse of the earth beneath,* whether he will not *feed you with the finest of wheat and satisfie you with honie out of the rocke*: Honour him yee Citizens by consecrating of your selues vnto his seruice, and making his Sabaoths your delight, by not seeking your owne waies, nor following the worlds vanitie; and then prooue & trie whether the Lord will not honour you, by continuing *peace within your walls*, and health and prosperitie within your habitations, Honor him ye countrimen, by

To Gentlemen.

Gen.27.28.

Psal.81.16.

To Citizens.

Isa.58.13.

Psal.122.6.

To Countrimen.

by dealing your bread to the hungry, by seeking truth & righteousnesse, and then proue and trie whether the Lord will not Honor you *by satisfying your soule in drought, and making your fields like watred gardens, & like springs of waters*, whose waters faile not, try and see, whether he will not *cause your barrennesse to bee filled with abundance, and your presses to burst with wine.* *Isa.58.7.* *Vers.11.* *Prou.3.10.*

O that my people would haue hearkened vnto mee (saith the Lord) *and that they would haue walked in my waies*; What then? there is no reward too great, no honour too much that hee would haue bestowed vpon them. O that there were in vs that heart to honour God, or to wish our owne good. But alas! how peruerse, how froward are we in this case? *Let mercie be proffered to the wicked, yet hee will not learne righteousnesse.* Let *Honour* bee proclaimed Reprehension. *Psal.81.13.* *Isa.26.10.*

clamed, *fauour, peace, glory, crownes, Kingdomes, white garments, new names, fellowship with Angels, pleasures at the right hand of God, fulnesse of ioy, and perpetuitie of happinesse* to such as are duetifull seruants, and honour God, yet we are (for the most part) as obstinately bent as *Daniel* against the hire of the King. *Keepe thy rewards to thy selfe, and giue thy gifts to another*; Wee are not mooued with promises, nor allured with fauors, nor encouraged with rewards: but like the *deafe Adder*, we stop our eares against the Lords gratious offers, charme he neuer so expertly, proffer hee neuer so largely, though we know not how great and inestimable honour wee should receiue of him if we would honour him, yet so hard-matter is it to perswade vs to seeke our owne honour by honouring him.

Dan. 5. 17.

Psal.

A transition.

And therefore now I come vnto

to the ſecond generall part of my text, which ſheweth the daunger of thoſe that refuſe this proffered Honour, that if neither the iron argument of the neceſſitie of our dutie can draw vs, nor the ſiluer cord of the excellencie thereof lead vs, nor the golden Apple of the profit which commeth thereby allure vs, yet the feare of danger at the leaſt, if it bee poſſible, may awaken vs. For there is but two waies, either honour God, and receiue honour, or refuſe and be deſpiſed. The reward is great, ſo is the danger, yea ſo great, as what poſſibly can bee imagined greater? *They that deſpiſe me ſhall be deſpiſed.*

They that deſpiſe mee ſhall bee deſpiſed.

ALBEIT our God bee a *God of mercie*, and one to whom it may much more iuſtly be

Part. 2. *Pſal.* 86. 14.

be applyed, then that to *Cæsar, Piger ad pœnas Princeps, ad præmia velox, Quique dolet quoties cogitur esse ferox,* A Prince slowe to wrath, but swift to reward, so farre from delighting in tyrannie, that he grieueth (as it were) when men will force him to be angrie, albeit he bee *mitissimus ille*, that most milde and mercifull father, whose loue and liberalitie exceedeth any mortall mildnesse, much more than the greatest planet doth exceede the smallest point in bignesse; yet hee is a God of iustice also, a great God, mightie and terrible, which excepteth no person, nor taketh reward. *Hee* Deut. 10. 16. *stretcheth out his hand to a disobedient and gainsaying people*, but if they continue still disobedient and gainesaying, *Hee will drawe it in againe. Hee waiteth long for mens Conuersion*, but if they *will not turne, Hee will whet his sword, and bend his bow.* Hee is as milde as

as water, but if he be prouoked, hee is a consuming fire, *with the vpright men hee will shew himselfe vpright, with the pure hee will shew himselfe pure, but with the froward hee will shew himselfe froward*, as it is Psal.18.26. *He hath Iudgement on the left hand as well as Mercie on the right hand.* A disgrace as well as Honour; and for whom is this disgrace? Euen for those that are contemners of his mercie: *They that despise mee shall be despised.*

Deut.4.24.

Psal.18.25.26.

They that despise me.

WHere note first that Sinners are despisers, obstinate and vnrepentant sinners, such as will neither be moued by Gods word, nor allured by his benefits, nor terrified by his threats, are ἀθετοῦντες Gods Contemners, euen traitors and rebels in the sight of God, and spightfull enemies against

Circ.1. Doct. Obstinate sinners are despised of God.

against the King of Heauen; The Apoſtle *Paul* calleth them. *Rom.* 1.30. *Haters of God*, and *Rom.* 8. 7. ἔχθρα εἰς θεόν, their practiſe enmitie againſt God, and why is, it enmitie againſt him? τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται οὐδὲ γὰρ δύναται, *It is no ſubiect to the law of God neither indeede can it bee. Hoſea* calleth them *Iuuencas indomitas, vnrulie and vntaimed heifers*, which will not abide the yoake, but as it is. *Deut.* 32, 15. *recalcitrant* to ſpurne with the heele. *Iſaiah* calleth them *Filios præſtigiatricis, Witches children. Iſai.* 57.3. And there hee ſetteth downe their propertie: *On whom* (ſaith hee) *haue yee ieaſted, vpon whom haue ye gaped and thruſt out your tongue? Are yon not a rebellious children and a falſe ſeed? Ieremie* calleth their doings *a Conſpiracie. Ierem.* 11.9. And *Iob* ſaith that the obſtinate ſinner *doth ſtretch his hand againſt God, and* maketh

Rom. 11.30.
Rom. 8.7.
Hoſea 4.16.
Deut. 32.15.
Iſa. 57.3.4.
Ier. 11.9.
Iob. 15.25.

maketh himselfe strong against the Almightie, Iob 15. 25. Thus the secure sinner is of the Gigantæan broode. *Propago contemptrix superum*, of *Pentheus* his consort, heauens despiser, Gods enemie.

Ouid. Metam. fab. 5. *Et lib.* 7. *fab.* 7.

For what can bee more odious and detestable in the sight of God then sinne? And therefore the Scripture telleth vs that he *cannot abide the wicked*, neither shall the sinner bee able to stand before him. Sinne is *a prouoking* thing. It doth tread vnder foot the glorie of God, and *despite the Spirit of grace, Heb.* 10. 29. therefore they must needes be Gods despisers: Againe, note the qualitie of obstinate sinners, for their hearts and tongues are against the Lord, as the Prophet speaketh; neither is there any *feare of God before their eies, Psal* 10. 4. And seeing that neither Gods mercies can recall them, neither Gods iudgements can moue them; what hope

By reason.

1

From the nature of sinne. *Ierem.* 3.

Heb. 10. 29.

2

From the propertie of sinners. *Psal.* 10 4.

3. From the smal vse they make either of his mercies, or iudgements.

is there of any good from them, they are enemies to their owne soules, therefore no meruaile though they bee Gods enemies, so they doe professe themselues, and so the Lord doth acknowledge them, *I will bee auenged of mine enemies: they are enemies to the Crosse of Christ*, Philip. 3. 19.

Philip. 3. 19.

Who be despisers.

But are there any such? will any approue themselues such despisers? yes, too many: How shall we know them? by their words, by their lookes, by their liues, by their workes: By their wordes. *For their wordes are stout against the Lord*, *Malach.* 3. 13. *They say vnto God, depart from vs, wee will haue none of the knowledge of thy waies*, *Iob* 21. 14. By their lookes: *For they are haughtie in their owne conceit*, they thinke their owne wisedome best, and will not be controuled: *They set their mouth against heauen, and their tongue walketh through the earth,*

Discouered by their wordes.

Malach. 3. 13.

Iob 21. 14.

By their lookes

Psal. 73. 9.

earth, Psal. 73. 9. By their liues, for they liue as they list, and will not be reformed, as *Isaiah* speaketh; *They haue made a league with Death, and with Hell are at agreement; they haue made falshood their refuge, and vnder vanitie are they hid, Isay* 28. 15. These are the markes of the despisers. By their liues. *Isay* 28.15.

But let vs consider, a little further, what it is to despise, and wherein this contempt doth consist. *Contemnere* is *contra mentem ire* (as some Ætimologists deriue it) to set our selus against a thing: and it containeth in it not only a base estimation in iudgement and opinion, but also a neglect in practise and conuersation.

God is despised three manner of waies: In his person, In his word, and in his workes: in his person by Atheists; in his word by Hypocrites; in his workes by Epicures. The diuers waies of despising God.

In his person he is despised, so In his person.

1.King.26.28. did the Aramites despise him: *He is a God of the mountaines not of the vallies*, 1.*King*.20.28. So did *Nebuchadnezzar* despise him: *Who is God that can deliuer you out of my handes?* *Dan*.3.15. In this kinde *Lucian* despised his *Deitie*; *Olympus* his *Trinitie*; *Coluthus* his *Omnipotencie*, and *Cerynthus* his *Æternitie*: And such despisers all ages haue affoorded many; Some despising his *power*, some his *prouidence*, some his *goodnesse*, some his *mercie*, some his *patience*, and what not in his person?

Dan 3.15.

In his word. In his word he is despised: So did the Israelites despise him, the Lord *sent his Prophets vnto them, but they would not heare them*, 2. *Chron*.24.19. *They hated his discipline, and cast his wordes behind them*, *Psal*.50.17. In this kinde he is despised, when his *Word* is not receiued, or his *Messengers* not regarded, or his *Commandements*

2.Chron.24.19.

Psal.50.17.

ments not obeied, or his *Promiſes* not reſpected, or his *Threatnings* nothing feared.

In his workes hee is deſpiſed: So did the Heathens deſpiſe God, becauſe (ſaith *Paul*) *when they ſhould haue conſidered him in his workes, they would not know him, nor glorifie him, nor be thankefull, but became vaine in their imaginations, and their fooliſh heart was full of darkneſſe*, *Rom.* 1.21.22. In this kind they deſpiſe him, that either abuſe the *Creatures*, or contemne his *members*, or are *vnthankefull* for his benefits, or are *careleſſe* of his iudgements. Theſe are the ὑβρισταὶ, the deſpiſers of God, at whome my Text here pointeth; *They deſpiſe me.*

In his workes.

Rom. 1.21.22.

Mee. The aggranating of the ſinne.

This ſinne wee ſee is of many heads, now if wee adde vnto it, the party againſt whom it is committed, the hainouſneſſe of the ſin will appeare the more: *They deſpiſe mee* (ſaith God) *Me*, the king

of heauen, the God of Gods; If but to an equall, then leſſe were both the danger and the offence; But it is done againſt God: *They deſpiſe me*; There is not the leaſt contempt offered to his Miniſters but hee reputeth it as done vnto himſelfe: *He that heareth you heareth me, and he that deſpiſeth you deſpiſeth me*, Luke 10.16. There is not the leaſt diſgrace that is profered to any of his pooreſt ſeruants, but he reputeth it as done vnto himſelfe: *In as much as you haue done it to one of the leaſt of theſe my brethren, yee haue done it vnto me*, Mat.25.40. There is not the leaſt abuſe offered vnto any of his creatures, but he reputeth it as done vnto himſelfe: for what greater contempt can there be vnto the workman, then that his worke ſhould bee deſpiſed? What greater diſgrace vnto the ſpeaker than that his word ſhould be neglected? what greater iniu-

Luke 10.16.

Mat.25.40.

rie

rie vnto the God of honour, then any way to be dishonored? *When Samuel was reiected by the Elders of Israel*, the Lord tooke it to himselfe: *they haue not cast thee away, but they haue cast me away*, 1. *Sam.* 8. 7. *Your murmurings*, saith *Moses, are not against vs, but against the Lord*, Exod. 16. 8. *Saul Saul, why persequutest thou mee?* Act. 9. 4. The despiser doth oppose himselfe against the Lord, He is Gods enemie.

1. *Sam* 8. 7.

Exod. 16. 8.

Act. 9. 4.

Take heede then and beware of contempt, and see that there be no despiser found amongst you. But, alas, as an ancient Father saith, *Quo vadam, quin te contemni videam?* Whither shall I goe Lord, but I shall see thee despised? Runne wee through the streets of Ierusalem, and search, and enquire in the open places thereof, and shall we finde a man that is no despiser? Lord thou hast stricken them, and they haue

Vse.

Jerem. 5. 1. 3.

not sorrowed, thou hast consumed them, but they haue refused to receiue correction, they haue made their faces harder than a stone, and haue refused to return?

Ierem.5.4.5. Seeke we in the Countrie? surely they are foolish, they will not know the way of the Lord, nor the iudgement of our God; Get we to the great men, and lo these haue broken the yoke, and burst the bands: Neuer more despisers, neuer more contemners in the world: This is that contemning age which Saint *Peter* prophesied long agoe, should come *in the last age of the world*, wherein men should bee ἐμπαῖκται scoffers and despisers, euery wher they swarm like Egyptian flies, and are to bee found not onely vnder a vulgar pelt, but many times also vnder a black garment, & a scarlet gowne.

2.Pet.3.5.

God is despised in his person by the χρισομαχοι Christs Deitie denying *Arians*, by Αθεοι, mis-

misbeleeuing, and misliuing Epicures, Religion is despised in his *prouidence*, by desperate secure libertines, who care not what become of their Soules, but are of *Ruffus* his resolution, that painted God vpon the one side of his shield and *the Diuel* on the other, vttering these Athisticall speeches *Domine si tu me nolis, iste me rogitat*, *Lord if thou wilt not haue me, the Diuell shall*. His *patience* is despised by presumptuous outfacing aduersaries, who not onelie say secretly in their heart with him in the poet: *Stilicet is superis labor est ea cura quietos sollicitat, tush. God careth not for these things; is there knowledge in the most high?* but like those in *Esay*, Let him make speede, *Let him hasten his worke that we may see it.* Esay. 5.19. His *promises* are despised; *For who will beleeue our report?* His *iudgements are despised*, For who is bettered by the same?

Esay 5.19.

And

And for the cõtempt of the word oh how fearefull, how generall is it? *Ieremies* complaint could neuer more iustly bee taken vp then now, *the word of the Lord is made a reproach and in derision daily*, Ierem.20.8. What the Lord by his prophet *Hosea* sometimes did expostulate, our times too truly verifie; *I haue written to them the wonderfull things of the Law, but they were accounted as a straunge thing*? Hosea 8.12. Preach wee the *Law*? it is esteemed but as a *tale*: preach we the *Gospell*? It is reckoned but a *fable*, enforme of the *resurrection*? It is reputed but a *dreame*: denounce we *iudgement*? they thinke wee speake *without iudgement*, *Heauen* is deemed but a *mockage*, and *Hell* but a *scarre-crow*. How often haue wee spoken against *Sacriledge*, whiles the *Dyonysians* of our time sit laughing in their sleeues, as giuing loosers leaue to speake? How often haue

Ierem.20.8.

Hosea 8.12.

haue wee cryed out againſt the biting ſinne of *Vſurie*, whiles the *Demetrii* of theſe our times ſit ſtill, hardning ſtill their hearts and ſaying in their mindes, *Sirs, by this our craft we haue our goods?* How often hath *the flying booke* beene ſent to the eare of the *thief* the *Swearer*, the *Adulterer*, the *Sabaths breaker*, and the *Idolater*, and yet all this while he continueth taking pleaſure in his poiſonfull ſinne, as the people *called Pſilli doe in venemous poiſon*, and with *Feſtus* reckon vs *as mad men* for this our ſpeaking. Actes. 26. 24.

Act.19.24.25

Act.26.24.

In what age euer was the Miniſterie of the word more contemned? when were Chriſts embaſſadors more diſgraced? when were true profeſſors more deſpiſed? When God and goodneſſe more deſpiſed? Conſider (I beſeech you) the contempt of theſe times; And you ſhall finde men now

Iſay.37.38.

now more blasphemous then *Zenacherib*, more railing then *Rabshekah*, more sacrilegious thē *Achan*, more lying then *Gehezi*, more adulterous then *Iesabel*, more enuious then the *Pharisies*, more traiterous then *Absolon*, more hatefull then *Esau*, more couetous then *Ahab*, more deceitfull then *Ammon*, more vngratefull then *Laban*, more vnmercifull then *Dines*, more crafty then *Herod*, more murtherous then *Iob*, more Luxurious then the *Prodigal*, more vaine-glorious then *Nebuchadnezar*, more careleſſe then *Balthasar*, more hard hearted then *Pharaoh*, more diueliſh then *Iudas*, And what is the cauſe of all? It is becauſe they are deſpiſers of the Lord.

Iohn.7.

1.King.18.
2.King.9.22.

Mark.3.2.

2.Sam.15.
Gen.77.4.
1.King 21.2.
2.Sam.13.5

Gen.31.5.
Luke 16.21.

Mat.2.8.
2.Sam.20.8.
Luke 15.6.
Dan.3.30
Dom.5.2.
Exod.7.13.
Mat.27.

For this contempt of *The word hath the Lord a Controuerſie with the inhabitants of this land*, euen that controuerſie which not long ſince in this place I did proclaime in

My Sermon preached at the Croſſe, Iune 11. Anno Dom. 1609.

in his name; For this cauſe doth the land mourn, for this cauſe the *Heauens ouer our heads are as Braſſe, and the Earth vnder our feete as Iron*, for this cauſe the bottels of Heauen haue beene reſtrained from powring downe raine, the paſtures of the wilderneſſe are ſcorched, and the riuers dryed vp. Beſides, we are deſpiſers, becauſe wee are hardned in contempt, not regarding the ruine of righteouſnes, nor making vſe of Gods moſt holy word which ſo long a time wee haue enioyed.

Deut.28. Iob.35.

Venerable *Bede*, in his Eccleſiaſticall Hiſtorie of England, reporteth that at what time as the Britaines the ancient inhabitants of this lād, hauing reſt from thoſe cruell afflictions which were inflicted vppon them by the Iriſh Picts, and Scots their neighbor nations, did reſt in Peace and ſecuritie, and flow in plentie and proſperity

Beda lib.1. cap.15.

prosperity, with their plenty grew ryot, and this was accompained with a traine of many other foule enormities, especially the hatred of the truth, and contempt of the word, and that not onely in the ignorant people and laitie, but euen in the shepheards of the people; for the which cause the Lord sent amongst them first such a contagious plague, that the liuing were scarse able to burie the dead. But, when by this they would not be reclaimed, he sent famine vpon them, that they were faine to eate the flesh of their Horses, in steed of other foode. But when this would not serue to amend them, then the Lord brought vpon them a fierce and mightie nation, the Saxons of Germany, who albeit they came at the first as helpers, and succourers of them against their enemies, yet ere long prooued their soarest foes, and after much bloud

bloudſhed draue them almoſt quite out of the kingdome, confining them to an Hauen nooke and corner of the ſame, where they remaine till this day; And al this came vpon them (ſaith the Venerable Authour) for their ingratitude for Gods mercies, and for the contempt of his word.

Wee (beloued) ſucceed in their places, and I would to God wee did not onely ſucceede, but alſo not ſurpaſſe them in this ſin of contempt: They had but one *Guildas*; wee many golden teachers: they liued in the daies of ignorance, we in a time, wherein knowledge may abound; They were ſuffered but a while, GOD hath a long time borne with our contempt; And yet I am perſwaded that their contempt was leſſe then ours: for now like a Gangreene it hath ſpread it ſelfe into all corners and quarters of the land, and where ſhall a man almoſt

almost finde any that is not a despiser of the word.

Shall we thinke God will ever beare with this contempt? O no, It is his mercie that yet hee hath spared vs, *O then, Let vs not despise the riches of his bountifulnesse and patience and long suffering, for this should lead vs to repentance, If wee doe, after the hardnesse of our heart which cannot repent, we shall but heape vnto our selues wrath against the day of wrath*, for contempt, we shall finde contempt, and as we doe despise so shall we be despised, which is the last circumstance in my text to be obserued, *They that despise mee shall be despised.*

Rom.2.4.5.

Shall be despised.

Circ.2. I began like a *Barnabas* a son of Consolation, and now I must end like a *Boanerges* a sonne of Thunder. First I stoode vpon mount *Gerazim* to pronounce Gods blessing to those that ho-

Deut.27.11.14

nour

nour him. And now I muſt ſtand vpon mount *Ebal* to curſe thoſe that deſpiſe him; *Curſe yee Meros* (ſaith the Angel of the Lord) *Curſe the inhabitants thereof, becauſe they came not to helpe the Lord. Iudg.*5.23. Curſe the deſpiſers (may the miniſter of the Lord ſay) for they of all others are moſt curſed creatures, the baſeſt and the vileſt of al that breath vpon the face of the earth. *Danid* compareth them to the *horſe and mule, in which there is no vnderſtanding*: I ſay to the brutiſh, *Oxen* and ſenſeleſſe *Aſſes*, nay placing them in an inferiour ranke than theſe, for *the oxe* (ſaith hee) *knoweth his owner & the Aſſe his maſters crubbe, but this people hath not knowne, they haue not vnderſtood. Iſa.* 1.3. The Apoſtle *Peter* compareth them *to dogs & ſwine*, and the Apoſtle *Paul* calleth them *haters of God* and being hated.

*Iudg.*5.23. Obſtinate ſinners the vileſt and baſeſt creatures.

*Pſal.*49.12.

*Iſa.*1.3.

2.*Pet.*2.22.

*Rom.*8.7.

By reason of Gods equitie.

For it is a iuſt thing with God to recompence vengeance to thoſe that deſpiſe him: if a mortall man will not brooke contempt, how ſhall we hope for fauour at Gods hand, whoſe wrath is as the wrath of a lyon, if we be found contemners of him? *Shall I not viſit for theſe things* (ſaith the Lord) *ſhall not my ſoule be auenged on ſuch a people as this*? woe vnto them, for they haue rewarded euill vnto themſelues, they ſhall bee deſpiſed; Doe they prouoke him to anger, and not themſelues to the confuſion of their faces?

Ier.9.8.

None ſo great or in fauour, but if they proue deſpiſers ſhall be deſpiled.

Bee they neuer ſo deare and precious in his eyes; be they graced with his fauours; bee they fortified with his priuiledges; yet when they once forſake him, hee will forſake them, if they deſpiſe him, no power can withſtand him, no former fauour can priuiledge any one againſt him: though

though *Coniah were as the ſignet vpon the right hand*, yet if hee deſpiſe him, *Hee will plucke him thence. Iere.22.24.* Though *Saul* a King of his owne chooſing, yet when hee once caſteth away his word, *Hee will caſt away him. 1. Sam.15.16.* Though *Bethel* be his owne houſe, yet if it be abuſed, he wil make it *Bethauen, domus vanitatis. Hoſea.4.15.* Though *Shilo* bee the place where hee ſet his name at the beginning, yet if his name be deſpiſed there, *Shilo* ſhal be deſpiſed and forſaken. *Ier.7.12.* Though the *Temple* be his owne throne, the place of the ſoles of his feete; concerning which himſelfe hath ſaid, here will I dwell for euer, for I haue a delight therin; yet if it once grow into cõtempt of him, he wil make it *a den of theeues. Math.21.13.* Though *Ieruſalem* bee his owne Citie, the ioy of the whole earth, yet if the faithfull citie become an

Ier.22.24.

1.Sam.15.26.

Hoſ.4.15.

Ier.7.12.

Mat.21.13.

harlot, if shee refuse his precepts, and despise his commandements, hee will make it *an habitation of Diuels, and an hold of foule spirits, and a cage of vncleane and hateful birds.* Reuel. 18. 2. Though the *Israelites* were *Ruhamah* (a people that had obtained mercie) yet if they proue despisers, they shall be *Loruhamah*, a people vpon whom no mercie shalbe bestowed, though *Ammi* gods own people, yet for contempt they shall bee *Loammi*, none of his people: none so great, none so beloued, none so priuiledged, but if he be a despiser of the Lord, they themselues shal be despised. *They that despise mee shall be despised.*

Reuel. 18. 2.

Hos. 1. 6. 9.

By whom they shall be despised. By God.

By whom shall they bee despised? They shall be hated of God, and made a scorne to men & Angels, God will despise them: for *Hee that dwelleth in Heauen shall laugh at them, the Lord shall haue them in derision, he shal speake vnto them*

Psal. 2. 4. 5.

them in his wrath, and vexe them in his sore displeasure. Psal.2.4.5.

By Angels.

The Angels shall despise them, euen as the Angel strooke *Herod* when he would not giue the Honour vnto God and consumed him with wormes. *Act.* 12.23.

Act.12.23.

By men.

Men shall despise them, for *the righteous shall see it, and laugh at them*, saying; *Behold the men that tooke not God for their strength, but trusted vnto the multitude of their riches, and put their strength in their malice. Psal.* 52. 6. 7.

Psal.52.6 7.

By dumbe creatures.

The dumbe creatures shall despise them: for the despiser bee *Hee in neuer so great Honour is but like the beasts that perish. Psal.* 50.22.

Psal.50.22.

By Diuels.

The Diuell of Hell shall despise them. For when they shall execute Gods iudgemēts vpon them, they will triumph ouer them, and in the meane while, in the beholding of this their despising, they will reioyce, saying, So, so, there goeth the game. Thus is the des-

Tsal.80.3.

ser euery way contemptible.

Obiection. But when shall he be despised? for here a man would thinke wee might count *the proud blessed*, they that *tempt God are exalted*, *and they that honour him are despised.*

Mal 3.11.

*Psal.*73.10.

Solution. *Mal.*3.15. *The people honor them, and waters of a full Cup are wrung out vnto thē. Ps.*73.10. But marke a while, *yet a little while, and the sinner shall not appeare, thou shalt looke after his place, but hee shall not be found Psal* 37.10. *He shall not continue in Honour, but bee made like the beasts that perish. Ps.* 49.12. God hath said, He wil despise them, and therfore they shal be despised. *God will arise, and his enemies shall be scattered, they that hate him shall flie before him, as the smoake vanisheth, so shall he drive them away: and as the waxe melteth before the fire, so shall they perish before the presence of God Ps.* 68.2.3. *They shall be despised.*

*Psal.*37.10.

*Psal.*49.12.

They shall bee despised heere, and

and they shall be despised hereafter. Here they shall be despised: So shal their *Bodies* finde; for God will take away their health, and appoint ouer them feareful diseases, the consumption and *the burning ague, to consume the eyes and to make the heart heauie. Leuit.* 26 16. They shall bee despised, so shall their *soules* finde; for miserable wretches, *they dwell in darknesse and in the shadow of death, being fast bound in miserie and yron. Psal.* 107. 10. They shall be despised, so shall their *conscience* finde; *Pashurs* name shall bee their case, *Magor Missabib*, feare round about, *there shall bee no peace vnto them*, but *sonitus terroris, a sound of feare alwaies in their eares, their eyes shall faile, and their hope shall bee griefe of minde. Iob.* 11. 15. They shall bee despised, so shall their names finde; for they *shall be made a wonder, a prouerbe and a reproach amongst all people, they*

When they shalbe despised.

Leuit 26.16. In their souls.

*Psal.*107.10.

In their conscience.

*Ierem.*20.3.

*Isa.*48.

*Iob.*15.10.

*Iob.*11.15.

In their name.

*Deut.*28.37. *Ieatem* 25 9.

ſhall be made an aſtoniſhment, an hiſsing, and continuall deſolation. *Ier.*25.9. *Yea, their name ſhall rot.*

*Prou.*10.7. In their ſubſtance. *Prou.*33.3. *Prou.*10.7. They ſhall bee deſpiſed, ſo ſhall their *ſubſtance* finde. *The curſe of the Lord is in the houſe of the wicked.* Prou. 3.33.

*Deut.*28.16.17.18. *Curſed ſhall they bee in the houſe and curſed in the field, Curſed ſhall be their basket, and curſed shall be their dough, curſed in the fruite of their land, in the encreaſe of their kine, & in the flockes of their sheep.* Deut. 28. *They shall ſow much, but bring in little, eat, but not haue enough; drinke, but not bee filled, cloath themſelues, but not bee warme, earne wages, but put it in a broken bagge.* *Hag.*1.9.

*Hag.*1.9. In their poſteritie. *Hoſ.*9.14.16. They ſhall bee deſpiſed; ſo ſhall their *poſteritie* finde, for the Lord will ſende them, *a barren wombe and dry breſts.* Hoſ.9.14. Or if ſo bee they bring *foorth children*, He will *deſtroy the deareſt of their bodie, or if they bring vp children, hee will deprive*

prive them from being men, or if their children bee great in number, the sword shall destroy them, and his remnant shall bee buried in death, Iob 27.14. *For the face of the Lord is against them that doe euill to root out their memoriall from of the earth,* Psal. 34.16. Thus shall the despiser be despised here. Iob 27.14.15. Psal. 34.16.

And despised shall he be hereafter also: yea to that time is reserued the principall measure of their disgrace. They shall be despised at their *dying day*, for then the *Lord will write bitter thinges against them*, and make *them possesse the sins of their youth*, Iob 13. 26. They shall be despised in their *death, for they shall lie in the graue like sheepe, and death shall gnaw vpon them*, Psal. 49.14. They shall bee despised at the *Resurrection. for then they shall rise to perpetuall shame, and contempt*, Dan. 12. 2. They shall be despised at *the day of iudgement*, for in that day *their high* Hereafter. At the houre of Death. Iob 13 26. In the graue. Psal. 49.14. At the Resurrection. Dan. 12.2. At the day of Iudgement. Isay 2.11.

high lookes shall bee humbled, and their loftinesse abated, Isay 2.11.

Reuel.1.7. *then shall they weepe and waile before him, Reuel 1.7. then shall they*

Reuel.6.15. *crie to the rocks to hide them, and to the hills to couer them, but all in vaine, Reuel.6.15.* And then shall they be sent away with that irreuocable sentence of condemnation,

Mat.25.41. *Depart from me yee cursed into euerlasting fire, prepared for the Diuell and his Angels, Mat.25.41.* Lastly, they shall be despised

In Hell. for euer *in hell fire*; for as no sooner had

Hester.7.8. *Ahashueroſh* pronounced *Hamans* doome, but as soone as the word went out of the kings mouth, the officers presently couered his face, and carried him to the place of exequution: So when Christ shall pronounce this sentence of cõdemnation vpon these despisers, shame shall couer their faces, and the infernall officers, damned spirits, shall instantly carrie them to hell, to be tormented in

in the lake which burneth with fire and brimstone, where the *worme dieth not, and the fire neuer goeth out, Marke* 9.43.44. there they shall bee despised, for *there shall bee weeping and gnashing of teeth, when they shall see Abraham, and Isaac, and Iacob, and all the Prophets, in the Kingdome of God, and themselues thrust forth of dores, Luke* 13.28. There they shall be despised, *for they shall bee with dogs and enchanters, & whormongers, & murtherers, and Idolaters, Reuel* 22.15. There they shall be despised, for their shame shall neuer end; *They shall seeke death, but shall not finde it; They shall desire to die, but death shall flie from them. Reuel.* 9.6. This shall be their portion that despise God.

Marke 9.4.44.

Luke 13.28.

Reuel. 22.15.

Reuel. 9.6.

O, consider this, ye that forget God, least he teare you in peeces, and there be none to deliuer you; *Horrendum est incidere in manus Dei viuentis*, It is a fearefull thing to

Vse.

Psal.49.22. Heb.

to fall into the hands of the liuing God; A fearefull thing to be a despiser of him: God will haue his day to bee knowne of them, hee will poure down contempt vpon them. Let *Pherecides* in contempt of the diuine prouidence bragge abroad, that himselfe had as much prosperitie, *which did neuer sacrifice*, as they that offered an hundred *Hecatombs*, yet he shall soon finde his prosperitie shall be abated, himselfe despised, and his body with lice consumed. Let *Daphida* make a skoff, not at *Apolloes* Oracle, but at *Iehouaes* Oracle, the oracle will be true on *Daphida* to his confusion: Let *Demonax* make a iest of *Hell*, and say *tunc credam cum illic venero*, then will I beleeue it, when I see it: see it he shall, and feele it too, and to his wofull experience one day shall beleeue it: Let *Dyonisius* when he spoiled, not the Temple of a *Proserpina in Locris*, but the Church

Ælian varia hist. lib.4.

Cicer. de fato.

Valer. Maxim. l. 1. c. 1. de Mirac.

Erasmus Apoth. lib.8.

Church and patrimonie of Christ Iesus, sailing homeward scoffing, say: *Amici, videtisne, quam bona nauigatio ab ipsis Diis, sacrilegis tribuatur*; *See you, my friends, how we thriue with sacriledge?* the time will come when mirth shall bee turned into mourning, *The stone shall crie out of the wall, and the beame out of the timber shall answere it, woe, woe, to him that buildeth his house with bloud, and robbeth from the Lord.* Let proud *Salmon* make a scorne of heauen.

Valerius Max. lib.1.cap.2.

Heb.2.11.

Dū flāmas Iouis & sonit⁹ imitatur Olympi,
Duumq; sibi dum poscit honorem.
Thinking to winne the honor of God on high,
By coūterfaiting thunder of the skie.
Yet,
Vidi crudeles dantem Salmonea pœnas,
Precipitemq; immani turbine adactum.
Salmon shal one day be whirld from his proud cell. (Hell.
And tumbled downe into the deepest

Virgil. Æneid. lib.6.

Looke vpon *Pharaoh*, you that say,

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Exod. say, *Who is the Lord that we ſhould feare him*, and you ſhall finde him floting on the Sea: Looke vpon 2. King. 19. *Zenacherib*, *Holofernes*, and *Iulian*, yee blaſphemers, and behold one of them deſpiſed by his owne ſonnes, an other ingloriouſly be-Iudith. headed by a woman, the third with a dart from heauen, throwing vp his bloud into the aire with his handes, and confeſſing in de-Theodoret. lib. 3. cap. 11. ſpairing, *Viciſti Galilee, viciſti*; *Thou haſt ouer-come O Galilean, thou haſt ouer-come*; Looke vpon *Nabuchadnezzar*, *Herod*, *Valerian*, *Bajazet*, O yee ambitious deſpiſers, and you ſhall ſee one of Daniel 4.30. them pulled from his Throne, *driuen from men, bereaued of his vnderſtanding, a companion of the* Act. 12. *Oxen, till his haire was like Æ-gles feathers, and his nailes like birds clawes*: An other eaten vp with lice; the third made a ſlaue Euſeb. hiſt. Eccleſ. lib. 7. cap. 30 to *Sapor king of Perſia*, who vſed his back as a block, or ſtirrop, to mount

mount vpon his horſe; the fourth bound in chains of gold by *Tamberlaine the Tartarian*, and carried vp and downe in a cage for a ſpectacle. Aske the Iſraelites, whether for the contempt of the word, yee ſhall not be deſpiſed, O yee deſpiſers of the word; Aske the *Iſraelticke ſticke-gatherer*, whether ye ſhall not be deſpiſed, O yee Sabaoth deſpiſers; Aske the three *Antiochi*, aske *Nero*, *Domitian*, *Traian*, *Decius*, *Diocleſian*, and the whole rabble of deſpiſers that euer liued in the world, & ſee whether they found not contempt for contempt, whether as they deſpiſed God, ſo they were not deſpiſed of him.

Campoſul. l. 9. 5.

Numb. 15.

Machab. Tacitus. Sueton. Dion. Oroſ. lib. 7. 14. Ruffin.

Now all theſe examples came vpon them for examples vnto vs, that wee ſhould take heede how wee doe deſpiſe the patience and long ſuffering of the Lord: Take heede then, I beſeech you, how you doe deſpiſe ſo glorious a maieſtie,

ieſtie, deſpiſe him not in his *perſon*, deſpiſe him not in his *Word*, deſpiſe him not in his *Miniſters*, deſpiſe him not in his poor *members*, deſpiſe him not in his *mercies* deſpiſe him not in his *iudgements*; For if yee doe, yee ſhall ſurely periſh, God will teare in peeces and caſt downe to hell all that deſpiſe him; It is neither your high places ſhall priuiledge you, nor your friends help you, nor your wealth free you, nor any earthly thing deliuer you; God will bee auenged on all deſpiſers, for they are his enemies.

When *Paſhur* the ſonne of *Immer* had deſpiſed *Ieremies* propheſie, and to contempt added perſecution, *Ieremie* telleth him plainly vnto his face. *Thou Paſhur, thy name ſhall not be called Paſhur, but Magor Miſſabib*, that is, (as the Etimologie of the name doth import) *feare and terror round about*: So (beloued) I dare not ſpare any

Ierem. 20.3.

that

that hath the badge, and cognisance of a despiser, but I must point at him. Thou *Pashur* whether thou bee a *Iudge* or a *Magistrate*, or a *Minister*, or whatsoeuer, Thou *Pasour*, thou despiser: thy name shall be *Magor Missabib*, feare and terrour round about. If you (Right honourable and your reuerend Company) whereas the Lord hath aduanced you to sit on the high places of the earth, & to receiue honour of the people, if you, when you should be vpright when you should looke to the Sabbaoths of the Lord that they be obserued; to his testimonies, that they be fulfilled; to his glorie that hee may bee honoured: if you proue *indomita iuuenca*, vntamed Heifers, and being waxen fat, spurne with the heele, then I cal Heauen and earth to witnesse against you this day, that ye shall surely perish, He that hath raised you vp will pull you downe, hee

To the Lord Maior and the Aldermen.

Deut. 32. 15.

that hath aduanced you to honor will caſt you off into contempt, For your eſtimation you ſhall be vilified, for your Scarlet robes yee ſhall be cloathed with confuſion, and God will ſurely *lay your honour in the duſt.*

To the Iudges.

If you (worthy Iudges) whome God permitteth to ſit vpon his ſeate, to bee called by his name, and to ſtand in his ſteede here on earth, if you when as you ſhould be *zealous men, fearing God*, when as you ſhould do iudgment *in rule, in weight & meaſure*, when as you ſhould *do iudgement and loue mercie, and walk humbly before the Lord your God.* If you *turne iudgement into worme-wood*, if you ſtretch out your hands for bribes, if you diſhonor God and ſcorne to bee controwled, then, from the king of heauen and earth I proteſt vnto you, that there is a greater iudge ſtāding at the doores, *you ſhall ſurely periſh*, God will flea your skinnes from off

Deut. 16 18
Pſal. 82. 1.
Exod. 22 28.
Exod. 18 21
Leuit. 19 35
Mich. 5. 8.

off your backes, hee will disgrace you, despise you, and make you vile: whereas now you are counted wise men, the Lord wil make your counsell like the Counsell of *Achitophel*: whereas now the people bow vnto you, *the children of fooles, and the children of villaines shall abhorre you, and not spare to spit in your face*: whereas now the *eare that heareth you, blesseth you, and the eye that seeth you flattereth you*, then, *they that are younger then you shall mocke you, and the youth shall push their feet against you.*

Iob.30.8.10

Iob.19.11

Iob.30.1.12.

If you (Reuerend Fathers and Brethren in the Ministery) If you whome the Lord hath called to carrie the arke of the couenant, *& to stād in his presence*, to be his mouth vnto the people, and the peoples mouth againe to him; If you shall despise him by waiting negligently at his altar, seeing you liue by his altar, if you fleece the sheep and not feed the flock,

To the Ministers.

Deut.10.8.

if you seeke peoples goods and not the good of the people, if by your carelessenes & prophanenesse you *cause the people to abhor the offering of the Lord*, then, I tell you before God, and *before the Lord Iesus Christ, which at his appearing shall iudge the quick and the dead*, The Lord wil surely despise you; he will cracke your honour & bring you into contempt; yea, *the Lord hath despised vs alreaay*, for who seeth not the general contempt that is befallen vs? But where hence is the cause? Some impute it to this, some to that: I can assign no greater cause then that which ariseth from our selues. All this is come vpon vs because we haue despised the lord and not so carefully walked in his waies, for (as *Ieremy* saith) *if wee had stood in Gods Councel, and had declared his words vnto the people, then should we haue quickly conuerted these despisers, and turned them from their euil waies, and from the wicked-*

2. *Tim.* 4. 1.

Ierem. 23. 22.

wickednesse of their inuentions. But if we seeke our owne ease, if wee hunt after our owne honors, if we flatter men in their sinnes, and be affraid of mens faces, no meruaile though we be despised.

In a word (for it would be too tedious to runne through euery sort and ranke of people) if you, whether Citizens or countrimen, Marchants or Students, Lawyers or Solicitors, if you, whiles you goe vnder the name of Christians and seeme to bee louers of the word, wil yet follow your own waies and walke after your owne deuises, if you make no cõscience of your waies, but by swearing, lying pride, oppression, adulterie, and al profanenesse you dishonor God; I testifie against you that *you shal surely perish*, God wil lay your honor in the dust, he wil pul your proude dresses from your backs, your masking visards from your faces, and your couetous reward out of your hands, he wil cast filth

vpon you, and make you vile, and ſet you as a gazing ſtocke, looke for no other at the hands of almightie God, then ſhame & confuſion of face here, and perpetual horror and deſolation hereafter, for God hath ſaid it, no man can infringe it; *Them that deſpiſe mee I will deſpiſe.*

What then remaineth (right Honourable, right worſhipfull, and welbeloued Chriſtians) but that we euery one diligently conſider our owne waies, and take heed leaſt we be found deſpiſers. As we loath contempt, as we hate diſgrace, as we do deſire to auoid thoſe things which are hurtfull vnto vs, ſo let vs take heed vnto our waies, that we neither deſpiſe Gods perſon as Atheiſts; nor his word as Carnall Goſpellers; nor his workes as Epicures; nor his miniſters as Libertines; nor his members as worldlings; Nor his mercies as vnthankfull creatures; nor his iudgemēts, as preſumptu-

ous

ous wretches. If wee haue any conſolation in Chriſt, if any comfort of loue, if any fellowſhip of the ſpirit, if any compaſſion either to our credit, or good name, or ſtate, or Soules; Let vs ſerue the Lord in feare, and reioyce before him with trembling, let vs honor him in all our actions. Let our heart reuerence him, our tongue confeſſe him, our hands obey him, our eare obſerue him, our eye wait vpon him, our life and conuerſation glorifie him. Let vs not ſeeke our owne glorie, but Gods glorie, not honor one of another, but the Honour which is aboue; ſo ſhall our God, whoſe alone all Honour is, giue Honour vnto vs, much more honour than wee can giue vnto him, ſo wil he honor vs, and euer honour vs, here before men, hereafter in the preſence of the Angels; here with grace, with fauour, with credit, with peace, with mirth, with all things good for vs; hereafter with a

Kingdom, with a Crowne, with a feast, and with euerlasting pleasure.

To this Kingdome, Hee of his mercie vouchsafe to bring vs, who by his owne bloud hath purchased the same for vs. With this Crowne Hee of his bountie vouchsafe to adorne vs, who for the ioy that was set before him endured the Crosse, despised the shame, and sitteth at the right hand of the Throne of God. To this Feast He of his lenitie, vouchsafe to admit vs, who is the Bread of life. To these pleasures, He of his goodnesse cõduct vs, in whose presence is the fulnesse of ioy, and at whose right hand are pleasures for euermore. With all these Honours hee vouchsafe to inuest vs, which is the way to Honour, and the reward of Honour. To him the God of Honour, in persons three, in vnitie one, be aſcribed all Honour and glorie now and euer.

Amen.

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